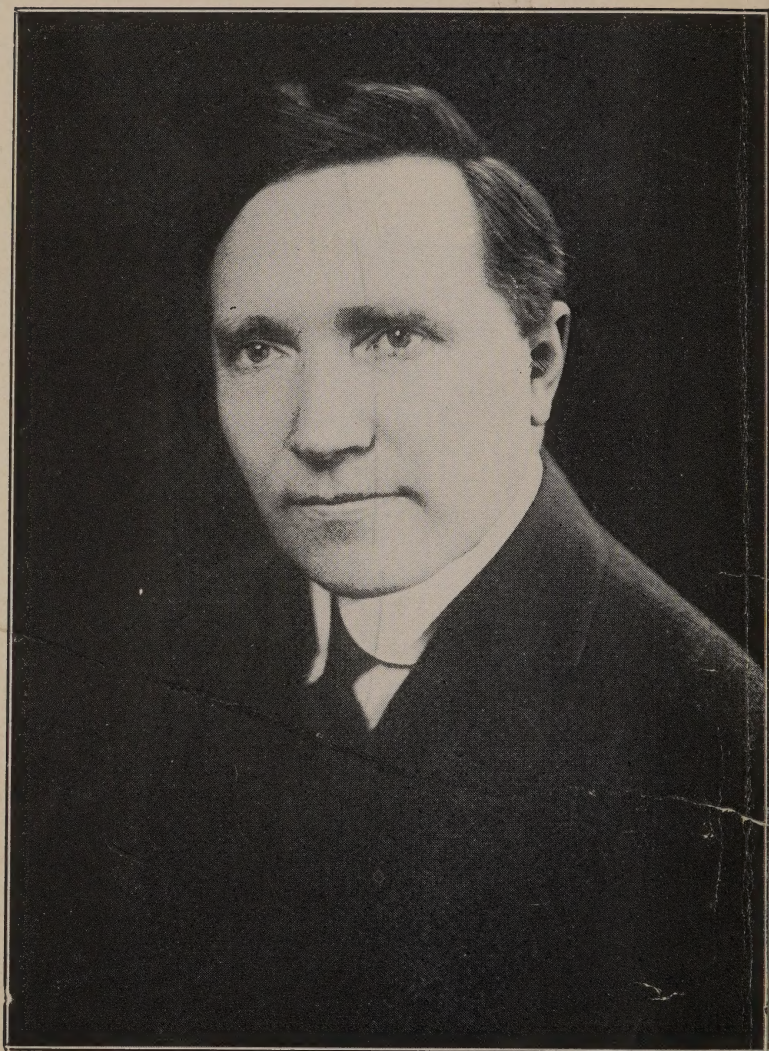


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JOHN JAMES MULDOWNEY
PRESIDENT MEHARRY MEDICAL COLLEGE

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The Power of Thought

A SERIES OF SIMPLE, PLAIN AND PRACTICAL
LESSONS ON *THE POWER OF THOUGHT*, OR
RIGHT THINKING, THE OBJECT BEING TO
SHOW YOU HOW TO ACQUIRE CONTROL
OF YOUR HIDDEN MENTAL ENERGIES,
SO AS TO DO THE THING YOU
WANT TO DO, BE THE PERSON
YOU WANT TO BE, AND GET
THE THING YOU WANT
TO GET.



By

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FOREWORD

THESE practical lessons on The Power of Thought, or Right Thinking, were published first in the HOME MAGAZINE, Nashville, Tennessee, of which Magazine the Writer is Editor and owner.

Some folks have been kind enough, or unwise enough, to suggest that they should be put into more permanent form.

The aim was to take the results of studies in Psychology out of the jargon of the laboratory and technician; to get away, also from the mysticism, occultism, and "High Pressure" of many correspondence courses, and to make these studies inexpensively available and attractive and useful, in a single handy volume, of large and easily readable type, for the business man and woman, as well as for parent, teacher, laymen,—generally.

The Writer lays no claim to originality. His purpose was to compile what seemed to him to be practical and applicable. The criticism is often made that scientific and professional men have much knowledge of value to the layman, which is not made available, because the professional man does not always express himself in language that laymen can easily understand. It is hoped that this volume will

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help to remove some of the criticism. The Writer has freely used the literature of The Society of Applied Psychology, of which he is a member; and he desires here to give generous acknowledgement to all who have worked and are now working in this branch of science—to all who have contributed, in any way, to the habit of Right Thinking. He sincerely believes that the man who teaches himself and his fellows to *think rightly* is rendering the world a real service.

He desires, especially, to give grateful acknowledgment to Mrs. Lou Pruitt Roberts for her intelligent assistance in arranging the manuscript.

It seems to me worth while to have lived, if I have been able to stimulate just one good, one right thought, that will make men and women and children wiser, happier, better.

Thoughts belong as much to those who make them practically useful to mankind, as to their originators.

I have merely made a bouquet, I hope it's an attractive, a beautiful bouquet, of culled flowers from the mind of men everywhere. I have brought of my own very little, save, perhaps, the thread that binds them together.

JOHN JAMES MULLOWNEY.

Nashville, Tennessee.

September 25, 1928.

COOPED UNDER THE SKY

Physically? Yes! — Mentally? No!

Physically, we are cooped under the sky, meaning imprisoned within the bounds of earth gravity. Physically, save in vision, we may not pass our earth dead-line. Time was man went out to seek, find, conquer, control. Already, he has gone over land, over sea, under sea, and through the air, the world around, from a given point in all directions. He is a Master, and headed toward being a God over his material prison sphere. But there is a sphere, kingdom, empire, as yet undiscovered, yet to conquer, yet to control—the Mental. That illimitable Mental Domain centre-points within you, and its farthest bourn is the ultimate road of worlds.



THE POWER OF THOUGHT

BY

JOHN JAMES MULLOWNEY, M.D.

INTRODUCTION

ARE you training your mind? Are you one of those who know and use the wonderful Power of Thought? We are on the threshold of greater discoveries, more revolutionary than man has ever seen. The greatest of all eras is at hand! Are you increasing your fitness to appreciate it and assimilate it, or are you merely passing your time away?

Have you ever recorded, or even observed, your own methods of work, habits of thought, modes of recreation? Do so for just one week and you will discover a tremendous waste in nearly every phase of your life—physical, mental, spiritual.

Personal mental efficiency is absolutely necessary in any notable individual achievement. The greatest gift that man possesses is the *Power of Thought*. The mental energies are the forces with which you must wage your battles in the world. Are you training your mind now, are you prepared to use all your reserves of mental energy in the big tests or crises of your life?

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A mighty or *Intelligent Power*, or *Spirit*, resides within you. Men are only now beginning to appreciate and recognize its great possibilities. There are mental energies and resources of whose operations you are probably unconscious, and whose marvelous breadth and depth and power have only recently been revealed to the world by scientific experiments.

We shall endeavor to lay before you, in simple and clear-cut but scientific form, the proof that you have at your command, mental power of which you have never dreamed. Will you follow our plain and simple instructions, and read and re-read them, in order to do the thing you want to do, be the person you want to be, and get the thing you want to get?

Do not think that you can acquire control of your hidden mental energies by mere hygienic measures. Good health is important, but even it is not absolutely necessary to achievement. Many without good health have reached the very summit of success—have dragged their torn, tattered, and tortured bodies up behind them.

What mankind needs more than any knowledge of the psychical or physiological is that *mastery of self* that is the fundamental secret of success in all fields of endeavor.

Men and women must be trained to look deep into their own minds, and so re-adjust themselves

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and their modes of thinking and living for greater efficiency.

Psychology is not an organized group of men. It is not a religion. It is a science, or, rather a branch of science, but in its scientific researches it has *verified* many of the tenets of religion, and has brought to light some amazing facts that help to substantiate the teachings of Jesus. He said: "What things so-ever ye *desire*, when ye pray, *believe* that ye *receive* them, and ye shall *have* them." Note the tenses in this remarkable statement. Christians have not been markedly successful in bringing this promise to fulfilment, because they would not believe that they were in actual possession of something they did not see. But Psychology is evolving methods which actually enable people to *get the things they intensely and persistently desire*. Again, Jesus said to his followers: "The kingdom of God is within you." Psychology is confirming this tremendous truth, and it is showing that *there is a kingdom within the mind—the subconscious mind.*

ORIENTING MIND AND SOUL

Mind and Soul Demarcations

Were someone to request you to locate, orient, define your individual mind, or soul, could you do it? The human body is made up of millions of animated sphere cells, each the centre of a cell mind, or cell soul. The nerve matter, the brain being the Capitol and Capital, is the highest form of matter. The highest form of force is the manifestation of this highest form of matter—related thoughts, or mind. In keeping with the eternal Law of Relativity, each cell mind, cell soul, harmonizes so as to result in a given manifestation through and from the Capitol of the nervous system. It is prima facie evident that there can be little or no sharp line of demarcation between physiology and psychology. Your soul is a sphere made up of your highest thoughts, self-existent, we believe, capable of re-embodiment—thus guaranteeing your individual immortality.



PSYCHOLOGY OF THE MIND AND BODY

SCIENCE has of late made such vast discoveries, has revealed such infinity of resources, has unveiled such enormous possibilities and such unsuspected forces, that scientific men more and more hesitate to affirm certain theories as established, or to deny certain theories as impossible. A new civilization is being born—vision and faith and service are finding their place. The fetters of tradition are being broken, and as the dross of militarism and materialism are being melted, *Thought* is being liberated and *Truth* is rising full orbéd before a bewildered world.

We are beginning to realize the all powerful *Power of Thought*. We are glimpsing the possibilities of the rule of mind—which means the rule of spirit. We are beginning to appreciate what this newly discovered power can do for us. Only a few have realized that it can bring the success desired.

But the whole world will soon awaken to the consciousness, the power and the realization of the resources within *Self*. Just as the last century saw the most astounding material progress in history,—so many of us believe that the twentieth century shall

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bring forth an equal progress in the mental and the spiritual world.

When rightly understood, life is found not to be a question of chance—not a question of creed—not a question of nationality—not a question of wealth—not a question of power. All of these have a place to fill in the growth of the individual, but we must eventually come to know that *harmony, happiness comes from within, not without.*

Before any environment, harmonious or otherwise, can be created, action of some kind is necessary, and before any action is possible, there must be *thought* of some kind, either conscious or unconscious, and as *thought* is a product of the mind, it is evident that *mind* is the creative center from which all activities proceed.

Every thought tends to become a material thing. Our desires are seed-thoughts that have a tendency to bud and leaf and blossom and bear fruit. We are sowing these seeds every day and every hour of the day. What shall the harvest be? Each of us today is the product of thoughts of yesterday.

Thought attracts to itself its own. The law of mental attraction is an exact parallel to the law of atomic affinity. Mental currents are as real as electric, magnetic or heat currents. We attract the currents with which we are in harmony.

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It will be found that nature is constantly seeking to express harmony in all things, is forever trying to bring about harmonious adjustments, for every discord, every wound, every difficulty; therefore, when thought is harmonious, nature creates the material conditions, the possessions which are necessary for an harmonious environment.

Thought is the great creative power. It stimulates desires and imagination, and *no man is ever re-created without the inherent desire and power in himself to help himself.* The personality that understands its own intellectual and moral power of conquest will assert itself. When we understand this, what will not become possible?

But as thought is a product of the mind, some knowledge of the bodily machine through which the mind works is necessary, in order to understand how the mind controls all activities.

Psychology is that branch of *Science* which studies *Mind*, its conditions and problems, and seeks to explain them.

Physiology endeavors to classify and explain the facts of bodily structure and operation.

But all branches of *Science* overlap. This is particularly true of *Psychology* which deals with the *Mind*, and of *Physiology* which deals with the body.

Every individual mind resides within, or perhaps we had better say, expresses itself through a body.

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Upon the preservation of that body and upon the orderly performance of its functions depend our health and comfort—our very lives.

You are a kind of one-man business corporation made up of two departments, the mental and the physical.

Your mind is the executive officer of this personal corporation—its directing *head*. Your body is the corporation's *plant*. Sight, hearing, tasting, feeling, smelling—all the senses—are the implements,—equipment.

Now, to obtain the fullest success, the greatest achievement—*self mastery*—it is necessary that we state, and we ask you to accept, two well-settled and fundamental laws.

1. *All human achievement comes about through activity.*

2. *All bodily activity is caused, controlled, and directed by the mind.*

The first of these statements is so self-evident, as neither to require nor to admit of formal proof.

The second is so difficult of acceptance by some persons that we must make more plain its validity.

When we say *Mind*, we are not thinking of the brain. The brain is merely one of the organs of the body.

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That the mind is master of the body is a settled principle of *Science*. But you may believe that mind is nothing more nor less than brain activity. You may believe that the body is all there is to man, and that mind-action is merely one of its functions. You may retain these philosophic theories and at the same time, for practical purposes, regard the mind as an independent agency, and believe that it can and does control and determine and cause any and every kind of bodily activity.

Now, there is a speculative point of view and there is a practical point of view in regard to mind. In this inquiry we want to know all we can about the *reality* and certainty and character of mental control of bodily functions, because of the practical use we can make of such knowledge *in this life, here and now*.

If you *Will* a bodily movement and that movement immediately follows, you are justified in concluding that your mind has caused the bodily movement.

The *Will* to do a thing is simply the belief, the conviction, that the appropriate bodily movement will occur.

This may be put down as a general rule: *The idea—the thought—of any bodily action tends to produce the action.*

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The law is illustrated by a familiar trick. Ask a friend to define the word *Spiral*. He will find it difficult. Nine persons out of ten while groping for appropriate words will unconsciously describe a spiral in the air with the finger.

Every mental state is followed by some kind of bodily effect,—and every bodily action is preceded by some kind of mental activity.

The human body is an exceedingly complex association of units. It is a marvelously correlated and organized community of countless microscopic organisms. It is a sort of *Cell Republic*, as to which we may truthfully paraphrase: *Life and union, one and inseparable*. Every human is made up of countless cellular intelligences, each of which instinctively utilizes ways and means for the performance of its special functions and the reproduction of its kind. The cell intelligences *carry on* probably without the knowledge or volition of our central consciousness—that is, subconsciously—the vital operations of the body.

We may, then, draw this conclusion: *If every individual and ultimate part of the body is a mind organism, it is very apparent that the body as a whole is peculiarly adapted to control all direction by mental influences.*

Brain and nerves are the physical mechanism employed by the mind to dominate the body. Nerves

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are divided into two great systems: *Cerebral-Spinal* and the *Sympathetic*. The first system includes all the nerves of consciousness and voluntary action. The second system consists of all nerves of the unconsciousness—of functional life. These two great systems are not entirely distinct in their operations; they are in many respects closely related.

The *Sympathetic Nerve System*, in its entirety, belongs to the field of unconscious mental action. It operates without our knowledge and without our will. Therefore, we have not only a *consciousness*, receiving sense impressions and issuing motor impulses through the *Cerebro-Spinal Nervous System*, but we have also a *sub-consciousness*, manifesting itself, so far as bodily functions are concerned, in the activity of the vital organs through the *Sympathetic Nerve System*. This *sub-consciousness* is dependent on *consciousness* for all knowledge of the external world. In accordance with the principles of evolution, man as a whole, and as a collection of cell organisms, both consciously and unconsciously, is seeking to adapt himself to his external world—his environment. *The human body, both as a whole and as an aggregate of cellular intelligences, is, therefore, subject to every part, in every function, to the influence of special senses and of the mind of consciousness.*

We may set this down, then as an established principle: *All states of consciousness, whether seemingly*

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localized on the surface of the body or not, are connected with the brain as the dominant center.

Your mind is selective. It is discriminating. It seizes upon those few sensory images that are related to your interests in life and thrusts them forward to be consciously perceived and acted upon. All others it diverts into a subconscious reservoir.

WITHOUT AND WITHIN

Transmutation—Relation—Correlation

We say, we smell with the nose; we hear with the ears; we taste with the tongue; we see with the eyes; we feel with the nerves. But do we? Can we prove it? Sense organs are but a means to an end. Smelling, hearing, tasting, seeing, and feeling are results of transmutation, relation, correlation of sense impressions transmitted to the central nervous system. Sense organs are but Receivers, and the nerves from them to the brain only transmission lines. Smelling, hearing, tasting, seeing, and feeling take place solely in the brain. Erroneous smelling, hearing, tasting, seeing, and feeling results from faulty transmutation, relation, and correlation of impressions—WRONG THINKING. Often as not, we see through a glass but darkly.

SENSE PERCEPTION

ALL scientific men are agreed that such knowledge as we possess comes to us by way of sense perception, through the organs of sense.

We shall have a clearer understanding of the sense-perceptive process and a truer realization of its significance, if we consider how it affects our knowledge of material things and our conception of the external world.

The subject has two distinct aspects:

One aspect has to do with the inability of the sense-organs to record accurately the facts of the outer world. These inaccuracies are called *Sensory Illusions*.

The other aspect has to do with the mental interpretation of environment. Both of these aspects have practical application. The hatchet line -I-I-I-I-I-I-I appears longer than the unbroken line ————— Filled spaces look larger than empty ones, because the eye unconsciously stops to look over the different parts of the filled area, and we base our estimate upon the extent of the eye movement necessary to take in the whole field.

White objects appear much larger than black ones. A White square looks larger than a black square. Cattle buyers who are sometimes compelled to guess

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at the weight of animals, have learned to discount their estimate of white animals and increase it in black ones, to make allowance for the optical illusion.

The tailor is careful not to fit stout persons in checks and plaids, but to try to convey an impression of slenderness through the use of vertical lines. Manufacturers use checkerboard boxes to make their packages look larger than they really are.

The advertiser who understands sensory illusions gives an impression of bigness to the picture of an article by the artful use of lines and contrasting figures—big buildings, tiny men, a cigar placed vertically, instead of horizontally.

Another field of peculiar sensory illusion is found in color aberration. Some colors look closer than the others. For instance, a red object *seems* nearer than a green one.

Here is a test to discover a person's power of attention: Cut a pasteboard into squares, circles, triangles, halfmoons, stars, and other forms. Then write upon each piece some word, such as *hat*, *coat*, *ball*, *bat*. The pieces are then placed under a cloth cover and the subject to be examined is told to concentrate his attention on the words. The cloth is lifted for five seconds and then replaced. The subject is then told to draw with a pencil the different shapes and such words as he may chance to remember. The experiment should then be repeated with

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the injunction to pay no attention to the shapes but to remember as many words as possible, and write them down on such forms as he may happen to recall.

The result will tell whether his attention is of the narrow or broad type. If it be narrow, he will see only the forms in the first case and no words, and in the second case he will remember the words, but be unable to recall the shape of the piece of card-board.

His breadth of attention will be shown by the number of correct forms and words combined which he is able to remember in both cases. In other words, this will measure his ability to pay attention to more than one thing at a time.

Other things being equal, the narrow type of attention belongs to a man fitted to work as a book-keeper or mechanic, while the broad type of attention fits one for work as a foreman or superintendent.

Having tested a man's scope of attention you may want to test his accuracy in details as compared with other men. To do so, dictate a statement comprising facts and figures set down correctly, have another sheet contain these same facts and figures incorrectly; let the person to be tested cross out all the wrong letters and figures. Time this operation. The man who does it quickest and overlooks the fewest errors, naturally ranks highest in speed and accuracy of work.

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LAW OF SELF-MASTERY

External objects excite sensory impressions, but the perception of them is purely at the option of the mind. This is of the greatest practical importance. Consider its consequences. It means, even though sense-impressions may throng in upon us, and we cannot prevent them, but, and this is a vital distinction, *perception* is an act of the mind; it is initiated from within. It permits you to *discriminate*; it allows you to *definitely select*, if you will, the elements that shall make up the content of your consciousness.

Perception is an independent mental process thus enabling you to predetermine what elements of passing sensory experience may be made the basis of your conscious judgments and of your feelings and emotions.

Bear this in mind when you think of your environment and its supposed influence upon your life. Your environment is not an aggregate of *physical* realities, but of *mental* pictures. Environment is within you. *The environment that influences your conduct and your life is not a chance massing of outward circumstances, but is the product of your own mind.*

Think what this means to you. It means that by *deliberately selecting* for attention only those sense-perceptions, those elements of consciousness, that can serve your purpose, you can free yourself from all

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distractions, and make peaceful progress in the midst of turmoil. *Hear only what you will to hear!*

Herein lies a remedy for worry, with its sleepless nights and kindred torments—for melancholy and despair, with their train of physical and financial disasters.

How? Simply by shutting out the flow of disagreeable thoughts and substituting others that are pleasant and refreshing. *You are Master. You can concentrate your thoughts upon the useful, and the helpful and the cheerful.* Ignore the useless and annoying, and *make your life a life of hope and joy, of promise and fulfillment.*

You now realize that your environment is an environment of thought, that your material universe is a thing of your own making, and that you mold it as you *will* simply by *Intelligent Control of your Own Thinking.*

We have previously called attention to these great laws:

1. *All human achievement comes about through activity.*
2. *All bodily activity is caused, controlled, and directed, by the mind.*

Here is another:

3. *The mind is the instrument you must employ for the accomplishment of any purpose.*

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You should set to work at once to acquire mental poise and *Self-Mastery*—the essence of personal efficiency. Whether you succeed or fail depends altogether upon your own attitude toward the external facts of life. You have within you a living *force* against which all the world is powerless. You have only to know it and to use it. Learn the lesson of controlling the *Selective* and *Creative Energy* within you, and you can bring any project to the goal of accomplishment.

CASUAL JUDGMENT AND CLASSIFYING JUDGMENT

There are two types of thought: One is the *Casual Judgment*, and the other a *Classifying Judgment*. The casual judgments interpret and explain sense perceptions. They are indefinite. Taken by themselves, casual judgments are disconnected and all but meaningless. If there were no mental processes other than sense-perceptions and casual judgments, every man's mind would be the useless repository of a vast collection of facts, each literally true, but without arrangement, association or unity. Our notion of what the outside world is like would be very different from what it is. We would have no concrete *ideas* or conceptions, such as *house*, *book*, *table*, and so on. Instead, all our *thinking* would be merely an unassorted jumble of simple, disconnected sense-perceptions.

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What is the process that unifies these isolated sense-perceptions. It is that phase of thought or mind that has been called capital *Classifying Judgment*.

A classifying judgment associates and compares present and past sense-perceptions. It is the final process in the production of that marvel of the mind, the idea.

The simple perception of a sensation unaccompanied by any other mental process is something that never happens to an adult human being.

The moment we get beyond the first crude sense-perception, *consciousness consists not of detached sensory images, but of ideas, the complex product of present sense-perceptions, past sense-perceptions and the mental processes known to psychology as association and discrimination.*

All our judgments are grouped and classified in strict compliance with certain well-defined laws.

While each of these laws has its own special province and jurisdiction, yet all have one element in common, and that is that they all relate to those mental operations by which sense-perceptions, casual judgments, and even classifying judgments, past, present, and imaginative, are grouped, bound together, arranged, catalogued and pigeon-holed in the archives of the mind.

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These laws, taken collectively, are called the *Laws of Association*. Contrary to popular opinion mind is not chaotic. It is true that it requires but a moment for it to flash from San Francisco to New York, from New York to Paris and around the globe. Yet mental processes are governed by laws as truly as other things in nature.

These laws, governing association of ideas, are four in number,—*The Law of Habit, the Law of Recency, the Law of Contiguity, and the Law of Vividness.*

The law of habit requires *frequency* of association as the one test to determine what idea shall come next into consciousness. The *Laws of Recency, Contiguity and Vividness* emphasize respectively recency of occurrence, closeness in point of space, and intensity of impression.

Probably, the most important of these laws is the *Law of Habit*. In obedience to this law, *the next idea to enter the mind will be the one that has been most frequently associated with the interesting part of the subject you are now thinking of.* If a typist has learned one system of fingering, it is almost impossible to change, because each letter on the keyboard is associated with the idea of movement in a particular finger. Constant use has so welded these associations together that when one enters the mind it draws its associate in its train. Test the truth of

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these principles for yourself. Try them out and see whether the elements of *habit*, *contiguity*, *frequency* and *intensity* do not determine all questions of association. When you want to buy a cake of soap, or a camera, what particular make comes into your mind first and why? Whatever the article, you will find that it is tagged with a definite associate—a name, brand, or personality, characterized by frequency, recency, closeness or vividness of presentation to your consciousness.

There is also a grouping of sensations into integral ideas.

By the processes of memory, association and discrimination, we also compare the different objects of present and past experiences. We carefully and thoughtfully catalogue them into groups, divisions, for convenient and ready reference. Through these processes our knowledge of the world, derived from the whole vast field of experience, is unified and systematized. Through these processes it comes about that not only individual thought, but the communication of thought from one person to another, is simplified. The associative process covers a wide range. It includes not only the simple definition of an aggregate of sense perceptions, as *horse*, or *house*; it includes, as well, the inferential process of abstract reasoning.

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Abstract reasoning is merely reasoning from premises and to conclusions which are not present to our senses at the time.

THE ORDER OF OUR IDEAS

Professor James has this to say under the topic *The Order of Our Ideas*: "After discrimination, association! It is obvious that all advance knowledge must consist of both operations; for in the course of our education, objects at first appearing as wholes are analyzed into parts, and objects appearing separately are brought together and appear as new compound wholes in the mind. Analysis and synthesis are thus the incessantly mental activities, a stroke of the one preparing the way for the stroke of the other, much as, in, walking, a man's two legs are alternately brought into use, both being indispensable for any orderly advance."

Possibly, you have been harboring the delusion that your mental processes work *quick as a flash*. If so, you must alter your conceptions. It is now known that there is a definite interval of time between the moment when a sense-vibration reaches the body and the moment when perception is made known by some outward response. This interval of time has been termed *Reaction-time*, and this can be made to furnish a clue to the adaptability of the individual for any business. No two people are alike in this respect. Some think quickly along certain lines; some along

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other lines. The man or woman that you need in any department or branch of business is that *one whose mind works swiftly in the particular way required for that particular branch of the business.*

How fast does your mind work? How fast does your stenographer think? Your chauffeur? Are they up to the average of those engaged in similar work? Their reactions to sense-impressions can now be measured in tenths of a second. We know now that a really intellectual operation of the simplest character requires from one to several seconds.

A simple test to illustrate this is the "*Test of Uncontrolled Association.*" All the materials needed for this test are a stop-watch.

Tell the person to be examined: "When I say 'Now!' I want you to start in with some word, any one you like, and keep on saying words as fast as you can until you have given a hundred different words. You may give any words you like, but they must not be in sentences. I will tell you when to stop." You then start your stop-watch with the command "Now!" Count the words as fast as they are spoken. When the hundredth word is reached, stop the watch and note the time. The average time for lists of words written in this fashion is about 308 seconds. This is a fair test of the rapidity of the associative processes of the mind, and it will reveal many strange characteristics of types of minds.

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Also, a list of words may be carefully selected to fit the requirements of different classes of subjects. By appropriate tests, the quickness of response to sense-impressions, the character of the association of ideas, the workings of the individual's imagination, the nature of the emotional tendencies, the character and scope of the powers of attention and discrimination, the degree of persistence of the individual and his susceptibility to fatigue in certain forms of effort, the visual, auditory and manual skill, and even the moral character of the subject, can be more or less clearly and definitely determined.

One of the earliest instances of work of this kind was the introduction a few years ago of recreation-time tests in selecting girls for the work of inspecting for flaws in the steel balls used in ball bearings. This work requires a concentrated type of attention, good visual acuity and quick and keen perception, accompanied by quick responsive action. The scientific investigator went into a bicycle ball factory and with a stop-watch measured the reaction-time of all the girls then at work. All of those who showed a period of time between stimulus and reaction-time were then eliminated. The final outcome was that thirty-five girls did the work formerly done by one hundred and twenty; the accuracy of the work was increased sixty per cent; the pay of the girls was doubled; the working day was shortened from ten and

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one-half hours to eight and one-half hours; and the profit of the factory was substantially increased.

Whatever your business, an analysis of its needs will disclose numerous departments in which specific mental tests and devices may be employed with a great saving in time and money and a vastly increased efficiency and output of energy.

You should not employ as secretary a person whose reactions indicate a natural inability to keep a secret. This quality of mind can be simply and unerringly detected by psychological tests. One quality entering into ability to keep a secret is the degree of suggestibility of the individual. That person who most readily and automatically obeys and responds to suggested commands possesses the least degree of conscious self-control. For illustration the *line* test or suggestibility may be given:

The subject is seated about two feet away from and in front of a revolving drum on which is a strip of white paper. On this strip of white paper are drawn twenty parallel straight lines. These lines begin at varying distances from the left-hand margin. Each of the first four lines is fifty per cent longer than the one before it, but the remaining sixteen lines are all the same length.

The examiner says to the subject, "I want to see how good your 'eye' is. I'll show you a line, say an inch or two long, and I want you to reproduce it

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right afterwards from memory. Some persons make bad mistakes; they may make a line two inches long when shown one three inches long; others make one four or five inches long. Let's see how well you can do. I shall show you the line through this slit. Take just one look at it, then make a mark on this paper (cross-section paper) just the distance from the left-hand margin that the line is long. Do that with each line as it appears."

The lines are then shown one at a time, and after each is noted it is turned out of sight. As the lines of equal length are presented, the examiner says alternately, "Here is a longer one; here is a shorter one," and so on. The extent to which these misleading suggestions are acted upon by the subject in plain violation of the evidence of the senses, tests, in a measure, his suggestibility, his automatic, mechanical and immediate responsiveness to the influence of others and his comparative lack of strong resistance to such outside influences. Inability to satisfactorily meet this and similar tests for suggestibility would indicate an unfitness for such duties as those required by a private secretary, who must at all times be well in hand and not easily lured into embarrassing revelations.

Every calling can be analyzed and the presence or absence of mental elements requisite for success in that particular line can be definitely asserted.

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DISSOCIATION

There is a process of *dissociation* in mind just as truly as there is a process of *association*. Both processes are necessary. Just as *association* binds together the facts of experience into groups or complexes, so *dissociation* selects for attention certain groups, or ideas, and causes them to be ignored, at least temporarily.

All facts of experience fall into one or the other of two broad classes. First, those that are active in consciousness; second, those that are inactive and sub-conscious.

The latter class may be sub-divided again into two classes: First, those that are ordinarily capable of voluntary recall; second, those that are as a rule beyond recall. There is, of course, no hard and fast line of demarcation, they merge imperceptibly into one another.

Just what facts of experience shall be shunted off into forgetfulness and what ones shall be noticed slightly and what ones shall be dwelt upon in consciousness to a considerable extent—all this is determined by *interest and attention*.

Attention may be conscious or unconscious, voluntary or involuntary. It is regulated by *Desire*. It is the creature of *Self-Interest*.

Desire, Interest, and Will set the dial of *Attention*.

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When the processes of *dissociation* go beyond the limit of what is normal, that is when it results in the side-tracking from consciousness of sensory material what should be available for our present use, we call the condition pathological—it is *dissociation Run Wild*.

For instance, the hysteric person may be afflicted with total blindness and may stare about him with dull, unseeing eyes. Yet, *if he be hypnotized the visual* images of all objects that he has been unable to see will be found to be remembered, showing that *retina* and *optic nerve*, and *Sense of Sight*, has all along performed its full duty, but that the *sensations* resulting were *dissociated* from consciousness.

This process of *dissociation* is the basis or cause of secondary and multiple personalities.

But *dissociation* and its extreme result, forgetfulness, are not necessarily either abnormal or unhealthy. They are the mental processes that save us from a scattering of the mind that amounts to distraction.

All things are interdependent. We see them only in their relationships. And these relationships constitute an integral part of the thing itself as we see it and know it. The clay that the sculptor works with is pure and clean, but, on the face and hands of the man who digs it, it is plain dirt. The food we eat may be ever so dainty, but it *soils* the napkin.

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The fact that every object thus fuses with its environment and assumes the atmosphere of its surroundings is unconsciously recognized by most business men. It should be carefully considered by all. Why does the bank, in a great city, *house* itself in an imposing steel and stone structure, with walls four feet thick? Is it for greater security against fire and thieves? Is it not because of the confidence awakened in the depositors by this atmosphere of permanence and stability and vast resources?

Every store and office has an air of its own, and everything it offers, everything it does, is seen through this atmosphere.

The psychology of color plays an important part in partnership, and even in the wider conduct of affairs. Your store may be situated equally as well as that of your competitor, yet he may outsell you simply because he knows how to make his place attractive by color-grouping. The customer will prefer his store to yours but may never understand the real reason.

In these days business is done quickly, and first impressions go a long way. The average man or woman does not take time for a critical analysis. He does not take a thing out of its environment, and set it apart for purposes of analytical study. Arguments are considered in conjunction with the personality and appearance of the man who makes them. Events

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are viewed in the light of surrounding circumstances. Objects are fused with the environment *in which they are seen*. If you have a store to arrange, or an advertisement to place, or salesmen to employ, or offices to furnish, it will pay you to consider the tendencies of the human mind above enumerated.

Dissociation is the faculty that enables us to distinguish any object from its environment.

Dissociation, when normal, is therefore an economizing mental process, a systematizing process, and it is controlled by the *attention* as fixed by *desire*, *interest* and *will*.

Attention and *dissociation* have their share in all mental activity.

DISSOCIATION AND ATTENTION

There are two states of mind that peculiarly illustrate *attention* and *dissociation* as complimentary processes. One of these states of mind is the condition known as *abstraction* or *absorption*. The other is *sleep*. Both are simply degrees of limitation of the field of consciousness. During our waking moments there are times when the dissociative faculty, and conversely and consequently the attention as an emphasizing agency, is more active than at other times. The degree of this activity ranges from the most intense absorption in the business at hand to the sort of

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relaxed day-dreaming in which we allow our thoughts to wander.

The profound concentration of the attention, amounting to abstraction or absorption, is peculiarly characteristic of persons of unusual mental power. Indeed it would seem to be a concentration of the mental forces upon the subject in hand to the exclusion of all else.

It is told of Sir Isaac Newton, illustrating his *absence of mind*, on one occasion when he was giving a dinner, he left the table to get some wine. On his way from the cellar he became lost in reflection on some philosophic problem, forgot his errand and his company, and was soon hard at work in his study. Like stories have been told of others noted for their mental capacity. Nor is it a characteristic of the mentally great only. A soldier in the heat of battle has been known to hurl himself forward to the charge, knowing nothing of the fact that he had received his death-wound.

These examples show how, under the stress of profound mental activity, or intense emotional excitement, the attention refuses to admit to consciousness sense-impressions which at other times would be of compelling interest. The senses, meanwhile, continue to register impressions.

A feeble sensation is sometimes allowed to become active in consciousness and is perceived with great

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clearness, while a throng of much stronger sensations are allowed to go unnoticed. The hum of a mosquito is as nothing compared to the noise of the passing car, yet the car goes by unperceived.

We put these down as important conclusions: Somewhere and somehow the mind retains the impress of all past experiences. Many are constantly being employed in our active, conscious mental life. Far the greater part are stored in the *great reservoir of subconsciousness*. Some are subject to voluntary recall; others are there, but are said to be *forgotten*. They may be recalled by an exaltation of the memory, but for the moment they are out of mind, because in the course of events our interests have changed and those so-called *forgotten* experiences are not related by any association of ideas with the subject of our present thought.

This subconsciousness is a *reservoir* of *ideas*, *emotions* and *motor impulses* bound into groups by similarities and contiguities of time, space and the like. These groups are linked together by common elements into systems termed *complexes*. This subconsciousness is a reservoir of unfathomable depth; consciousness is but a passing ripple upon its surface.

As our personal interests change, we correspondingly adjust the processes of attention and association on behalf of these interests. So it comes that upon *interest* and *attention* depends the character of

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what we are able to recall, and upon the intensity and variety and complexity of our associations depends the quality.

By controlling the attention, we can direct the associative processes and compel them to our will.

Attention is the holding in consciousness a *thought complex*, either alone or in company with others.

Concentrated attention is exclusive attention to a single thought complex.

Concentration is an intense form of attention.

Concentration may be *continuous* or *intermittent*.

No man can continuously concentrate his attention for any great length of time, but *if a man is to have a successful business career, he must have some one great interest inspired by the idea of financial success, or some ruling passion, that shall persistently hold sway.*

It is not enough to have a mere general passion for success. Mere indefinite wishing for wealth will never get you anywhere. You must have definite interests continually renewed.

Your biggest problem is how to keep your efficient output of mental energy at a high level. *The solution lies in maintaining interest.* Make your business or profession or your work a *game*, and play it, and *play it fair*, and with a cheerful heart. And make the *game* as interesting for the *employees* as for the *employers*—and you will have no *strikes*.

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Be alive, alert—the way to acquire these qualities is by habitually investigating the details of your business, for the simple purpose of finding new sources of interest.

1. *Determine each morning upon the one definite thing worth while that you want to do or to obtain that day.*

2. *Do not admit the possibility of your own inability or defeat.*

3. *Keep your attention riveted on the thing you want and your ability to compass it.*

4. *Act promptly in the line of your desire.*

Follow these rules and you will acquire the *habit of concentration*, the never-say-die spirit, the faculty of pushing ahead when the case seems hopeless, the courage, the resourcefulness that are *indispensable to success!*

MENTAL RECORDS

Conscious and Subconscious

Memory is an Art Gallery wherein is classified and hung certain experience-pictures not only of the life of the individual, but pictures from the lives of forebears gained and retained along the trail of the evolution of the Race. That which we call heredity, instinct, and other names is but fore-bear memory. Hence, there is conscious and subconscious memory.

MEMORY

WE HAVE referred previously to the sense-perceptive and judicial processes by which our minds acquire their knowledge of the outside world. We take up now, the phenomenon of memory, that which retains and makes use of knowledge—the agency that can resurrect the buried past and power to enfold us in a paradise of dreams more perfect than reality.

Memory is the faculty of mind by which we retain, recall, picture to the mind's eye, and recognize past experiences. *Memory* involves four elements, *retention*, *recall*, *imagination*, and *recognition*.

RETENTION

People think that we retain in mind *only* those things that we can voluntarily recall; that memory is limited to the power of voluntary reproduction. This is a grave mistake.

Those experiences that we are unable to recall are those that we disregarded when they occurred, because they possessed no special interest to us. They are there, but no mental associations or connections with power to awaken them have arisen in consciousness.

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Things are frequently happening all around us that we take no notice of. They are in the *fringe* of consciousness, and we deliberately ignore them. Many more things come to us in the form of sense-impressions that clamorously assail our sense-organs, but no effort of the will is needed to ignore them. We have closed the doors against them. So far as they are concerned we have gone *into the secret chamber*, of our consciousness.

Observe how many objects are right now in the corner of your mind's eye, as being within the scope of your vision, while your entire attention is apparently absorbed in these lines. You see these other things, and you look back and realize that you have seen them, but you were not aware of them at the time.

Let two individuals of contrary tastes take a day's outing together. Both may have during the day practically identical sensory images, but each one will come back with an entirely different tale to tell of the day's adventure.

All sensory impressions, somehow or other, leave their faint impression on the tablets of the mind. Few are, or can be, voluntarily recalled.

Just where and how memories are retained is still a mooted question. But for us, the important question is *not how*, but *how much*, *not the manner*

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in which, but the extent to which, sensory impressions are preserved.

All the evidences indicate that every impression received upon the sensorium is indelibly recorded in the mind's substance. Everybody has at one time or other been impressed with a mysterious feeling of having at some time in the past gone through the identical experience which he is now living. On such occasions the sense of familiarity is sometimes so persistent as to fill one with a strange feeling of the supernatural and to incline one's mind to the belief in a reincarnation. The *flash of inspiration*, which for the lawyer, solves a novel legal issue arising in the trial of a case, or, for the surgeon, sees himself successfully through the emergencies of a delicate operation, has its origin in the forgotten learning of the past. A vast wealth of facts is stored in the treasure vaults of your mind, but there are certain inner compartments to which you have lost the key.

The author of *Thoughts on Business* says: "It is a great day in a man's life when he truly begins to find himself. The latent capacities of every man are greater than he realizes, and he may find them if he diligently seeks for them. A man may own a tract of land for many years without knowing its value. He may think of it as merely a pasture. But one day he discovers evidence of coal and finds a rich vein beneath his land. While mining for coal

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he discovers deposits of granite. In boring for water he strikes oil. Later he discovers copper ore, and silver and gold. These things are there all the time, but they have a value only when they are discovered and utilized."

You, too, have *acres of diamonds, within*, needing but the mystic formula to reveal the treasure!

We come then to the first law governing memory. It may be stated thus: *Those experiences which are associated with each other, whether ideas, voluntary emotions or involuntary muscular movements, tend to become bound together into groups, and these groups tend to become bound together into systems.* Such a system of associated groups of experiences is technically known as a *complex*.

Groups consist, therefore, not only of associated ideas, but of associated ideas coupled with their emotional qualities and impulses to muscular movements. All groups bound together by a mutually related idea constitute a single *complex*. Every memory you have is an illustration of such *complexes*.

If—as we believe—all mental experiences are preserved, they consist altogether of two broad classes of complexes: First, those that are momentarily *active in consciousness*, forming part of the present mental picture, and second, all the others—that is to say, all past experiences that are not at the present moment before the mind's eye.

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There are, then, *conscious* complexes and *sub-conscious* complexes—complexes of *consciousness* and complexes of *subconsciousness*. The important thing is that some of the subconscious complexes are far more readily recalled than others.

The human mind is a vast storehouse of complexes, far the greater part buried in subconsciousness, yet somehow, like impressions on the wax cylinder of a phonograph, preserved with life-like truth and clearness.

RECALL

One of the elements of memory is *recall*. *Recall is the process by which the experiences of the past are summoned from the reservoir of the subconscious into the light of present consciousness.* This element of Memory which we call *Recall* is governed by laws, the first of which is: *The recurrence or stimulation of one element in a complex tends to recall all the others.*

We recall things by their associates. *When you set your mind to remember any particular fact, your conscious effort should be not vaguely to will that it shall be impressed and retained, but analytically and deliberately to connect it with one or more other facts already in mind.* The student who crams for examination makes no permanent addition to his knowledge. There can be no recall without associa-

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tion, and *cramming* allows no time to form associations. If your memory is good in most respects, but poor in a particular line, it is because you do not interest yourself in that line, and therefore, you have no material for association. *Blind Tom's* memory was a blank on most subjects, but he was a *walking encyclopedia* on music.

The second law governing recall is *the Law of Contiguity*.

This *Law* may be stated like this:

Similarity and nearness in time or space between two experiential facts causes the thought of one to tend to recall the thought of the other. The points of contiguity are different for different individuals. That is, similarities and nearness will awaken all sorts of associated groups of ideas in one person that are not at all excitable in the same way in another whose experiences have been different.

This brings us to the third *Law*.

The greater the frequency and intensity of any given experience, the greater the ease and likelihood of its reproduction and recall.

This *Law* enables us to understand why certain groups in any complex are more readily recalled than others—why some leap forth almost unbidden, why some come next and before others, why some arrive but tardily or not at all.

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ADVERTISING AND PSYCHOLOGY

There is no department of business to which the application of these *Laws of Recall* is so apparent as the department of advertising. The most carefully worded and best illustrated advertisement may fail to pay its cost unless the underlying principles of choice of position, selection of medium and size of space are understood. Most advertisers have a general idea that certain relative positions on the newspaper or magazine page are to be preferred over others, but they have no conception of the real difference in relative recall value. When the great cost of space in large publications is considered, the financial value of such knowledge is evident. By a great number of tests the relative recall value of every part of the newspaper page has been approximately determined. It has been found, for example, that a given space at the upper high-hand corner of the page has more than twice the value of the same amount of space in the lower left-hand corner. Many advertisers adopt the policy of repeating full-page advertisements at long intervals instead of advertising in a small way continually.

Tests have shown, on the contrary, that a quarter-page advertisement appearing in four successive issues of a newspaper is fifty per cent more effective than a full-page advertisement appearing only once. It does not follow, however, that an eight-page ad-

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vertisement repeated eight times is correspondingly more effective; for below a certain relative size, the value of advertisement decreases much more rapidly than the cost.

Every year in the United States alone, six hundred millions of dollars are expended in advertising the sale of commodities, and for the most part, expended in a haphazard, experimental and unscientific way. The investment of this vast sum, with risk perhaps of total loss or even possible injury through the faulty construction or improper placing of advertisements, should stimulate the interest of every advertiser in the work.

It is as important to forget, sometimes, as to remember.

Attention is the instrumentality through which the *Laws of Recall* operate. Attention is the artisan that, bit by bit, and with lightning quickness, constructs the mosaic of consciousness. Attention selects only those groups and those isolated instances that are related to our general interests and aims. He disregards others. Attention is an active principle not of association, but of *dissociation*.

You choose, for example, a certain aim in life. This choice henceforth determines just which of the sensory experiences of any given moment are most likely to be selected for your conscious perception. Secondly, it determines just which of your past ex-

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periences will be most likely to be recalled. Such a choice, in other words, determines to some extent the sort of elements that will most probably be selected to make up, at any moment, the contents of your consciousness. All facts that are pertinent to the subject of your ambition you grasp and hold; all that are impertinent to this ambition, to this main pursuit, are dissociated from these intensely active complexes, and in time fade into subconscious forgetfulness.

By subconscious forgetfulness we mean a *compartment*, as it were, of that reservoir in which all past experiences are stored.

Consciousness is a momentary thing. It is a passing state. It is ephemeral and flitting. *It is made up, in part, of present sense-impressions, and in part of past experiences.* The past experiences are brought from subconsciousness. Some come forward easily, some slowly, some we do not seem able to recall, yet, they may appear when we are least expecting them. We believe that *none* are actually *lost*.

All the wealth of your past experiences is still yours—a concrete part of your personality. *All that is required to make it available for your present use is a sufficient concentration of your attention that shall dwell persistently and exclusively upon those associations that bear upon the fact desired.*

MENTAL-MOSAIC-ART MUSEUM

Relating—Classifying—Reviewing

Memory is a Mental-Mosaic-Art Museum. Mental presupposes a reason-functioning of the brain. Mosaic is meant to convey the idea of a variegated, synthetic, and artistic whole. Art must convey the idea of construction under Art Laws. To place a memory picture in the memory, it is necessary to relate the picture to other pictures, classify it, and review it in the foreground of experience.

HOW TO ACQUIRE A GOOD MEMORY

A GOOD MEMORY is a thing to be desired by all. To improve the memory you must increase the number and variety of your mental associations.

All memory improvement methods are based on the principle that *that is most easily recalled which is associated in our minds with the most complex and elaborate groupings of related ideas*. There are a few rules, when closely followed, that are great aids in acquiring this priceless gift.

A few rules as helps to memory follow:

Rule I. *Make systematic use of your sense organs.*

Do you find it difficult to remember names? It is because you do not link them in your mind with enough associations. Every time a man is introduced to you, look about you. Who is present? Take note of as many, and as great a variety, of surrounding facts and circumstances as possible. Think of the man's name, and take another look at his face, his dress, his physique. Think of his name, and at the same time, his voice and manner. Think of his name, and mark the place where you are now meeting him for the first time. Think of his name

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in conjunction with the name of the friend who presented him.

Memory is not a distinct faculty of the mind in the sense that one man is generally endowed in that respect, while another is deficient. Memory, as meaning the power of voluntary recall, is wholly a question of trained habits of mental operations. To assist you in training yourself in those habits of observation that make a good memory, we suggest the following exercises:

(a) Walk slowly through a room with which you are familiar. Then make a list of the contents of the room you can recall. Do this daily, taking a different room each day for a week. Put pep and zest into the work and you will find quite an improvement in your memory at the end of the week.

(b) As you walk along the street, observe all that occurs in a space of one block, things heard as well as things seen. Two hours later, make a list of all you can recall. Do this twice a day for ten days.

(c) Make a practice of recounting each night the incidents of the day. The prospect of having this to do, will cause you, unconsciously, to observe more attentively. This is the method that made *ThurLOW Weed* famous for his memory.

(d) Glance once at the outline map of some state. Put it out of sight and draw one as nearly like it as

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you can. Then compare with the original. Do this frequently.

(e) Have someone read you a sentence out of a book and then you repeat it. Do this daily, gradually increasing the length of the quotation.

Rule 2. *Fix Ideas By Their Associates.*

Our lives are not passed entirely in a physical world. We live also, from *within*. We are called upon to plan, to devise, to invent, to compose, and to foresee. But if all this mental work is not wasted energy, we must be able to *recall* its conclusions when occasion requires. A happy thought comes to you—will you remember it tomorrow when the hour for action comes? There is but one way to be sure, and that is by making a study of the whole associative mental process. Carry the thought on in mind to its legitimate conclusion. See yourself acting upon it. Mark its relations to other persons. In short, to remember thoughts, cultivate thought-observation; to remember outside matters, certain exercises will help you.

Here is an example: Every morning outline the general plan of your activities for the day. Select only the important things. Do not bother with the details. Determine the logical order for your day's work. Think not so much of *how* you are to do the *things*, as of the *things* you are to do. Keep your mind on *results*. Having made your plan, *stick*

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to it. Be your own master. Let nothing tempt you from your set purpose. Make this daily planning a *habit* and hold to it through life. It will give you a great *lift* toward whatever prize you seek.

Rule 3. *When once you have started upon an effort at recollection, persevere.*

The date or fact or event that you wish to recall is bound up with a multitude of other facts of observation and of your mind life of the past. Success in recalling it depends upon your ability to hit upon some idea so indissolubly associated with the object of search that the recall of one automatically recalls the other. Consequently, the thing to do is to hold your attention to one definite line of thought until you have exhausted its possibilities. You must pass in review all the associated matters and suggestions, or ignore them, until the right one comes to mind. This may be a short-cut process or a round-about process, but it will bring results nine times out of ten. If habitually persisted in, will greatly improve the power of voluntary recall.

Rule 4. *The instant you recollect a thing to be done, do it.*

Every idea that memory thrusts into your consciousness carries with it the impulse to act upon it. If you fail to do so, the matter may not again occur to you, or when it does, it may be too late.

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Your mental mechanism will serve you faithfully only as long as you act upon its suggestions.

This is as true of bodily habits as of business affairs. The time to act upon an important matter that just now comes to the mind is not *tomorrow* or a *little later* but *now*. What you do from moment to moment tells the story of your career. Ideas that come to you should be compared as to their relative importance. But do this honestly. Having gauged their importance, give free rein at once to the impulse to do everything you should to make way for the most important. Give your whole attention to this one matter. Determine the exact moment at which you wish it to be recalled. Then put your whole self into the determination to remember it at precisely the right moment.

Rule 5. *Have some sign or token.*

This memory signal may be anything you choose, but it must, somehow, be directly connected with the hour at which the main event is to be recalled. Make a business of observing the memory signs or tokens you have been habitually using.

Make it a habit to do the things when they ought to be done and in the order in which you ought to do them. *Habits like this are paths along which the mind moves; paths of least resistance to those qualities of promptness, energy, persistence, accuracy, self-control, and so on, that create success. Success*

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in business, success in life, can come only through the formation of right habits. A right habit can be deliberately acquired only by doing a thing consciously until it comes to be done unconsciously and automatically.

A good memory is yours for the making. But you must make it. Others may point the way. You must act.

RECOGNITION AND IMAGINATION

We have briefly discussed the factors concerned in the intelligent training of the memory—*Retention, Recall, Recognition* and *Imagination*. We spoke more fully of *Retention* and *Recall*. There remains *Recognition* and *Imagination*. These processes are not only parts of the *memory process*, they are also distinct operations, for both have to do with *Mental Images*.

Recognition is the faculty of the mind by which we recognize remembered experiences as a part of our own past. This enables us to separate or distinguish sense-perceptions of the past from those of the present.

Imagination relates either to the past, the present or the future. It is the outright re-imagery in the mind's eye of past experiences, the creation of new and original images or visions by the recombination of old experiential elements. *Mental images are*

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representations of past mental experiences of any and every kind. They include past sensations of sound, taste, smell, feeling, motion, as well as sensations of sight. One may have a mental image of the voice of a friend, of the perfume of a flower, just as surely as of their appearance to the eye. Our recollection of past experiences may be either full and distinct or hazy. People differ greatly in this regard. Some can recall easily images of food, others can recall that not at all, yet are able to recall an article of apparel. Some again, can recall images of muscular action or movement better than they can images of smell. There is the greatest possible difference in individuals in this respect. Some persons have distinct images of things that they have seen, and are good visualizers. Others are weak in this respect but have clear auditory images, and so on, as to all the kinds of sensory images.

THE PRACTICAL VALUE OF MENTAL IMAGERY

The practical importance of *Mental Imagery* is of vast importance in business and professional life, wherever one seeks to implant knowledge or conviction in the mind of another. *To the mind you are seeking to convince or educate, present your facts in as many different ways and as realistically as possible, so that there may be a variety of images, each*

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serving as a clue to prompt the memory. If you have pianos to advertise, do not limit your advertisement to a beautiful picture of the mahogany case and general words telling the reader that it is *the best*. *Pianos are musical instruments*, and the descriptive words should, first of all, call up delightful *auditory images* in your reader's mind. If you are selling an article of food, do not simply tell your reader how good it is, let him see it, feel it, and taste it, if you want him to call for more. Make the picture of your advertisements stir the respective sensations that you know a prospect will use in coming to a decision about ordering. *Use graphic, picturesque words,—words that call up distinct and definite mental pictures of an attractive kind.* If you want to make a first impression lasting, make it vivid. *It will then photograph itself upon the memory and arouse curiosity.*

A boy who is a poor visualizer will never make a good artist. A man who is a poor visualizer is out of place as a photographer or picture salesman. No person weak in auditory imaging should follow music as a profession, or attempt to sell photographs or musical instruments, or become a telephone or telegraph operator, or stenographer. No man who can but faintly image the taste of things should try to write advertisements for articles of food.

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TEST YOUR OWN MENTAL IMAGERY

Go into a quiet room, close your eyes and try to keep from your mind every distraction. Ask yourself these questions:

VISUAL 1. How did my bedroom look when I left it this morning? Try to see each separate article of furniture, toilet articles, their respective positions, the pictures on the wall, etc. Can I see the whole room? Is my mental picture clear or blurred?

2. How clearly can I see the spaces between ours and our neighbor's houses? Can I clearly visualize and determine the space or distance between the houses?

3. Can I see in my mind's eye a bird flying through the air? Can I see an automobile rushing down the street?

4. Can I imagine seeing a red surface? A green surface? What colored surface does my mind best imagine, that is, visualize most clearly?

5. Can I imagine a smooth surface, a rough surface? Can I see a cube more clearly than a square object?

6. When I memorize a poem, do I remember each word and place it in my mind as it is, line upon line in the book, or how do I memorize?

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AUDITORY 1. Can I, in imagination, hear our door bell ringing?

2. Can I imagine hearing thunder? Waves beating on the rocks? A street car?

3. Can I mentally hear the twitter of a bird? The breathing of a child?

4. Can I imagine these sounds with distinct clearness?

5. Can I distinctly imagine hearing the voice of some friend whom I have not heard for a long time?

6. Can I distinctly recall the tones of an entire section of music?

SMELL 1. Can I distinctly recall the odor of strong cheese? Of violets? Of roses? Of coffee? Of my favorite cigar? Am I sure that it is the odor I am recalling and not the taste?

TASTE 1. Can I remember just how butter tastes? An apple? An orange? Can I imagine how my mouth puckered when I tasted a lemon?

2. Can I imagine the taste of sugar? Of salt? Of pepper?

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PAIN AND TOUCH 1. Can I imagine some physical pain I suffered?

2. Can I recall again the feeling of woolen underwear against my skin? Of bed clothes resting upon me?

3. Can I re-experience a feeling of exhaustion? of exhilaration? Can I imagine a feeling of warmth? of cold? Does my recollection of ice differ from my memory of a burn?

Apply the above list of questions, carefully noting the answers. You will probably discover some personal peculiarities you never realized before. Try these questions on members of your family or friends. You will find varying results. *You will perceive the reason for many differences of ability to do and to enjoy.*

Think what an immense part *imagination* plays in the field of business, and you will see how important it is to know your own type of sense-imagery. Sense-imagery can be cultivated and strengthened if *you will*.

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CREATIVE IMAGINATION

We have been talking about *Reproductive Memory—Imagination*. There is also *Creative-Imagination*.

Creative imagination is more than mere memory. It takes the elements of the past as reproduced by memory and rearranges them. It forms new combinations of ideas, emotions, and their accompanying impulses to muscular activity, and the elements of mental *complexes*. It recombines these elements into new and original mental pictures, the creations of the inventive mind.

No particular profession has a monopoly on creative imagination. It is not the exclusive property of the poet, the artist, the inventor, the philosopher. The business imagination is as real as the poetic imagination. In truth, no man can succeed in any vocation unless he has a creative imagination. Without creative imagination the human race would still be living in caves. Without creative imagination there would be no ships, no engines, no automobiles, no corporations, no systems, no plans, no business. Nothing exists in all the world that has not had a previous counterpart in the mind of him who designed it.

Mind is Supreme. Mind shapes and controls matter.

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Every concrete thing in the world is the product of a *thinking consciousness*.

The richly tinted canvas is the physical expression of the artist's dream. The great factory, with its whirling mechanism and glowing furnaces is the material manifestation of the promoter's financial imagination. The modern University with its laboratories, hospitals, lecture rooms, campus, and gymnasium is the manifestation of somebody's imagination. The book, the steamship, the office building, all are manifestations of human thought moulded out of formless matter.

Mind, finite and infinite, is eternally creating the organization of formless matter and material forces into concrete realities.

Says Max Muller in his *Psychological Religion*: "The Klamath, one of the Red Indian tribes, believes in a *Supreme God* whom they call *The Most Ancient One*, *Our Old Father*, or *The Old One on High*. He is believed to have created the world—that is, to have made plants, animals and man. But when asked how the Old Father created the world, the Klamath philosopher replies: '*By Thinking and Willing.*'"

We get what we desire because the things we desire are the things we think about. Love begets Love. Hate begets Hate. The man who is looking for trouble finds it. Despair is the forerunner

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of disaster, and fear brings failure, because despair and fear are the emotional elements attendant upon thoughts of defeat. Behind everything and every act is, and always has been, *thought—thought of sufficient intensity to shape and fashion the physical events*. Mind and mind alone possesses the inscrutable power to create. Your career is ordered by the thoughts you entertain. Mental pictures tend to accomplish their own realization. Therefore, be careful to hold only those thoughts that will build up rather than tear down the structure of your life.

Creative imagination is absolutely necessary to material success. The business man must plan, devise, foresee. He must create, in imagination, to-day the results that he is aiming to achieve tomorrow. Riches are but the material manifestation of a financial imagination. The wealth of the world is but the sum total of the contributions of the creative thoughts of the successful man—of all the ages.

How are *you* to use creative imagination in the solution of *your* problems? Take the following steps:

1. Pass in review before the mind's eye your present situation.
2. Your possible ways of betterment.
3. The various circumstances and individuals that will aid in this or that line of self-advancement.
4. The difficulties that may confront you, having selected your field.
5. Consider various possible

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plans of action. 6. Have a provision for their working out. 7. Compare the ultimate results as you foresee them. 8. Decide upon the one most promising and then with this, plan a foundation for further imaginations. 9. Once more call before you the elements that will contribute to success. 10. See the possible locations or arrangements for your new place of business and choose between them. 11. Outline, in detail, the methods to be pursued in getting and handling business. 12. See the different kinds of employees and associates you will require and select certain classes as best suited to your needs. 13. Foresee possible difficulties to be encountered and adjust your plans to meet them. And, most important of all: 14. Have a clear, persistent vision of yourself as a man of action, setting to work upon your plan at a fixed hour and carrying it to a successful issue within a given time.

Of course, creative imagination is not all that is necessary to success. There must be *action—incessant, persistent action*. But creative imagination, in the psychological sense, in the scientific sense, begets action. Every thought carries with it the impellant energy to effect its realization. Use your imagination in your business and follow it up with intelligent action. Give to your business your best self and your *creative* imagination, followed by persistent, cheerful *action*, and you are sure to win.

ENERGY INTERNAL AND INHERENT

Conserved and Applied

Internal and inherent in any man or woman is sufficient energy, if conserved and intelligently applied under Psychic Law, to result in any human-possible accomplishment. The building of earth and heaven wealth and power, with every moment jeweled with a joy, takes place within you, and not without. Likewise the building of heaven here and hereafter takes place within you, and not without. You can lift yourselves to God sons and daughters, or lower yourselves to children of Plutonian Night. It is all and solely a matter of conserving and applying the internal and inherent energy within you.

ENERGY

IF IDEAS of health and triumphant achievement are brought into consciousness, we at the same time experience a state of energy, a feeling of courage and capability and joy, a stimulation of bodily processes. If, on the other hand, ideas of disease and death and failure are brought into consciousness, we at the same time experience feelings of sorrow and mental suffering and a state of lethargy—a feeling of inertia, impotence and fatigue.

This may be stated in a law:

Exalted ideas have associated with them a vitalizing and energizing emotional quality. Depressive memories or ideas have associated with them a depressing and disintegrating emotional quality.

You can be the director of your thoughts. You can determine whether you will harbor constructive or disintegrating thoughts. You are *Master* of your *Fate*. Decide now whether you will have depressing emotions or energizing feelings holding sway in consciousness. No elements are more essential to a successful business or a successful life than the right kind of emotional elements. Emotion, earnestness, fire, enthusiasm—these are the very life of

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effort. No man ever rose high who did not possess strong reserves of emotional energy. Napoleon said: "I would rather have the ardor of my soldiers, and *they* half-trained, than have the best fighting machines in Europe without this element."

Emotional energy, generated on proper lines, and based on the support of a fixed intent, is a force that nothing can withstand. Every idea that comes into your mind has its emotional quality. And by intelligent direction of your conscious thinking, you can call into your life, or drive out of it, these powerful emotional influences for good or evil.

Mr. Waldo P. Warren asks, "Who can measure the value of an idea? Starting as the bud of an acorn, it becomes at last a forest of mighty oaks; or beginning as a spark, it consumes the rubbish of centuries."

Take for granted that you have the courage, the energy, the self-confidence and enthusiasm to do what you want to do, and you will find yourself in possession of these qualities when the need arises.

Consciously or unconsciously, you have already trained your mind to discriminate among sense-impressions. It perceives some and ignores others. For each perception it selects such associates as you have trained it to select. Have you trained it wisely? Does it associate the new facts of observation with those memory-pictures that will make the new ideas

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useful and productive of fruitful bodily activities? *Train your mind deliberately, day by day, to retain feelings of courage and confidence and assurance, so that the associated impulses to bodily activity will inevitably influence your whole life for good. How do you attack your undertakings? With doubt and uncertainty, or with courage and confidence?* The first attitude is purely negative, and brings depressing emotions and muscular *inhibitions*. The second attitude is positive. It is inspiring. These mental pictures bring stimulating emotions, and the impulses to these bodily activities will *realize your aims*.

Put this same idea into your business. Analyze your business or profession with reference to its *mental attitude*. We will presume that you know all about its organization, its departments, but what about its *mental attitude*? Every store, industry, office, has an air of its own; an indefinite something that distinguishes it from every other. This is why you prefer to go to one store rather than another. This is why you like to deal with this wholesale house rather than the other. Look behind the methods, systems, machinery, and you come to the throbbing life. There you find the quality that governs its future. There you find the mental attitude that pulls the strings determining the conduct of clerks and salesmen, and this attitude is, in the last analysis, a reflection of the mental attitude of the execu-

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tive head, *the real head, himself. As the head, so will be the body of workers. If he is cheerful, polite, keen, so will they be.*

Definite and scientific exercises can be formulated whereby the individual may train and develop special senses, faculties and powers, so as the better to fit himself for his chosen field of work.

RESERVE ENERGY

Even though you feel tired out, mentally and physically, you can get a *new lease of life*, if by a determined effort of the will you force your lagging brain to take up the thread of work.

There will invariably come a new supply of energy, a Second Wind, enabling you to forge ahead with a freshness and vigor that is surprising after the previous lassitude.

We are all different even as to the time that we are *at our best*. Some of us do our best work in the wee hours of the night, some in the afternoon, some in the early morning hours. But all have this reserve supply of power not ordinarily drawn upon. It will help each of us to know that we have this reservoir of power, and we must learn when and how to draw upon it. You will draw upon it when some strong desire carries you over the threshold of the first inertia into the field of reserve energy. When that *strong desire* becomes strong enough, the

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excitement of the work will be so great that no lesser desire will have any chance against it, and you will find your intellect clearer and your body and nerves vibrating with new energy.

Stored up energy has been given the name of *Potential Energy*, to distinguish it from *Kinetic* or *Circulating Energy*. Most of us never use this supply of circulating energy, and rarely, if ever, call upon the vast store of *Potential Energy*. But the man who learns how to call upon and use this great supply of *Reserve Energy* is lifted above the common run of mortals. The genius is the man who has learned to transform his tremendous store of potential energy into usable or circulating energy.

Here is an illustration of the way in which this reserve or potential energy is transformed into circulating energy. A country man comes to the town or city. The speed with which we do things in the city, our habits of quick decision, the whirlwind of activities of the busy man of the town, appal the country man. One day of it completely exhausts him. He cannot see how the city folks live through it. He is almost filled with terror. The noise and tumult and danger seem like a permanent earthquake. But let this same country man settle down to work in the city. In a year he will have caught the pulse beat, he will vibrate with the rhythm, and if he only makes good in his work, he will enjoy

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the strain and hurry. He will learn to keep pace with the best city hustlers. He will get more out of himself in a day than he got out of himself in a month in the country.

But this change in degree of mental activity does not necessarily mean that he is making more of a success of life. His activities may be ill-directed. His new-found powers may be misspent and dissipated. He is mentally more alert. His mental forces have been stimulated by the stirring environment. A number of mental pictures will pass across the screen of his consciousness in his city day, in the same time that one mental picture formerly required in his farm day.

We have already learned that with every idea catalogued in memory, there is wrapped up and stowed away an associated *feeling tone*, and an associated impulse to some particular muscular action. We have here, then, the explanation of his new-found energy. His quickened step, his new-found observant eye, his clear-cut speech instead of the former drawling utterance, his livelier manner, his freshened enthusiasm and enjoyment of life—all of these are but manifestations of a quickened intelligence. *They are the working out through the motor paths of mental impulses to muscular action. And these impulses to muscular action come thronging into con-*

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sciousness because the livelier environment brings about a more rapid reproduction of mental pictures.

The truth is that our organism is so ordered as to adapt itself, within certain wide limits, to the demands made upon it. Few men live on the plane of their highest efficiency. The lives of most of us are passed among the shallows of the mind without thoughts of the possibilities that lurk within the deeper pools. This accumulation of *Potential Energy—Subconscious Reserve Energy*—is a result of the evolution of man and the growing complexity of life.

As life becomes more and more complex, the number and variety of our sensory experiences increase correspondingly. We have untold millions of sensory experiences, carrying with them the impulse to muscular response, none of which, on account of the multiplicity of conflicting ideas, is ever allowed to find release and actually take form in muscular activity.

The consequence is that only a small part of the mental energy that is developed within us is ever actually displayed. The rest is somewhere and somehow locked up behind the inhibitory threshold. It is stored away in subconsciousness, with the sensory experiences of the past with which it is associated.

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Mr. Waldo P. Warren tells how: The head of a department in a great manufacturing concern severed his connection with the firm, his work falling upon a young man of twenty-five years. The young man rose to the occasion, and in a very short time was conceded to be the stronger executive of the two. He had been with the concern for several years, and was regarded as a bright fellow, but his marked success was a surprise to all who knew him—even to himself.

The fact is, the young man had the ability all the time and didn't know it. He might have been doing greater work all the time, if there had been the occasion to reveal his strength.

Do your employers know how much hidden strength there is in your mind? Do your workers and employers know how much hidden strength there is in you? Are you working up to your capacity? Or, are you accepting the limits which circumstances place about you?

THE ENERGY OF SUCCESS

Men have found that persistent effort along certain lines has had the effect of making presently available what would otherwise be simply unused storage batteries of reserve power. What was the source and inspiration for this persistent effort? Some will say that it is ambition or some similar

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semi-emotional influence. *But what is ambition, what is patriotism, what is any desire but a picturing of the mind's eye of the thing desired, an awakening of a mental image of the result to be attained, the reward that is to follow certain efforts?* And these mental pictures have brought with them their associated impulses to muscular action. These impulses constitute the whole of man's achieving power. *They are Initiative energy of all Success.*

When you are afflicted with doubt and fear, timidity and lack of confidence, this means that your mental inhibitions are too numerous, too high or too strong. Remove them and access is had to the latent energy of accumuated and creative thought complexes. You will then become bouyant, cheerful, overflowing with enthusiasm, and ready for a fresh, definite, active part of life.

Ideas, then, when latent, may be considered as possessing an energizing influence. The same idea does not necessarily have the same effect upon all individuals, nor upon the same individual at all times. The thought that aroused new energy in you yesterday may sicken you today. The thought that stirs the soul of a vigorous man may shock the sensibilities of a delicate woman.

But there are some ideas to which all men in varying degrees seem alike to respond. How often in battle have the falling spirits of an army been re-

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vived by the appearance of the leader waving his shining sword! Or at the sound of the national anthem?

Down deep in the inmost chambers of the soul are untouched stores of energy that properly applied will exalt your personality and illumine your career. But to find and claim those hidden riches you must persevere. You must endure. In a Marathon race it is endurance that wins. Life is a Marathon race in which persistence triumphs. There are many *good starters*, but few *strong finishers*. That is why the failures so outnumber the successes.

The man who travels fastest does more than he is told to do. To merely comply with a fixed routine is to fall short of one's duty. The progressive man adds to the work of today his preparation for the work of tomorrow. He delights in attempting more and more difficult tasks, because in every task he sets himself, he sees a step forward in the development of his own abilities. He loves his work more than he loves his pay, and he delves deeper than the exigencies of the moment require, because he craves the power to do more.

Most men start with enthusiasm. No hours are too long, no task too difficult. But soon they tire. And lacking will power to persist, they succumb to the lure of distracting interests. They become disheartened and indifferent. And so they fail.

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Altogether too many men, and women, too, today, are looking for a *soft snap*. Is it any wonder that so few reach any great success?

That there is an enormous lack of appropriation of energy in most men's lives is an undoubted fact. Just where this energy is stored, and just what its eternal significance may be is not exactly known. It may be that this reserve is Nature's safeguard against extravagance. It may be, as some philosophers contend, that the subconscious, with its stores of energy, is a higher, more spiritual phase of man. It may be that the subconscious is for each one of us his individual segment of the *Divine Essence*—that it marks our at-one-ment.

It may be that this *Divine Essence*, if adequately aroused, may exert an absolute transcendence over material things and lift humanity to a God-like plane. *Whatever the eternal significance of your latent energy may be, the fact remains that it is yours, and yours to use.*

If you are to succeed, if you are to do big things, you must be a man of *doggedness*. *You must keep your eyes trained everlastingly upon the vision of the thing you want.* You must stay in the race until you get your *second wind*. You must be master of yourself and draw freely upon your stored-up power.

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DON'T WASTE YOUR ENERGY

Your ability to achieve depends upon your power to use to the full your reserve mental energy. To succeed you must use all your mental energies intelligently. You must intelligently control and direct your mental energies and the mental energies of others. Mental energy is like water: it has a tendency to scatter. You must learn to concentrate all your energies, and particularly your mental energies. Don't fritter your powers away on unprofitable activities. *Concentrate your mental energies on one thing at a time.* You may throw them now in this attack, now into that; but you must always have a tight grip on yourself, or you cannot succeed. Get the reputation of *never hurried, nor flurried, nor worried.* Aim every word and act straight to the point for productive results.

Progress in mental efficiency must result from the application of knowledge of the mental machine. Just as we watch the steam-engine and electric motor to see that they are not overloaded, so we must watch the mental machine, that no more power be turned on than can be profitably employed.

The truly educated man is a man who has learned the lesson of scientific management of his own mental forces. *He directs the whole mentality to one problem at a time and solves it with accuracy and dispatch.*

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There is no more of a *load* on his *gray matter* than there is on that of a fretting, fuming, finger-biting fritterer, but every pound of steam is spent in useful work.

WAYS OF MASTERING ENERGY

You may be losing power in fruitless outward activities. You may be losing power in thinking useless thoughts. You cannot stop the ceaseless activities of the mind, but you can conserve its forces by directing them into channels that are worth while. Perhaps you are losing power in a turmoil of inward mental strains and inharmonies, followed by countless contrary impulses, and by an immense amount of friction and obstacles. You are the engineer of your mental machine—*do away with all friction.*

The trained mind should do away with all antagonistic impulses, and bring its combined mental forces to bear upon the common enemy—inharmony. Hurl yourself into the struggles of business and practical life with a joyous and happy enthusiasm that no obstacles can withstand.

Many business men, and some women, are going at a pace that kills, and they know it, and at the same time they feel that they are accomplishing but little. For them the pertinent question is: How may I reduce the expenditure of energy without reducing the efficiency of my labor?

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Let the big business man answer:

"By organizing myself to run smoothly, as well as my business; by schooling myself to keep cool, and to do what I have to do without expending more nervous energy on the task than is necessary; by avoiding all needless friction. In consequence, when I finish my day's work, I shall feel nearly as fresh as when I started."

POISE

Another thing you need is *poise*. Stop worrying. Cast *fear* out, and you release energies previously wasted in conflicts between opposing thoughts.

So long as there are doubts and perplexity, conflicting ideas and impulses balance each other. You are not a man of action; you are a wavering coward. You are afflicted with paralysis of *will* and mental stagnation.

STOP WASTING YOUR TIME

How much time do you spend in rest and relaxation? How much should you spend? Can you answer these questions accurately? Mr. Edison claims that four hours' sleep is sufficient for any man. Determine accurately by experiment the proper relation between periods of work and periods of rest in your own case, then increase your efficiency by maintaining this relation.

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Success lies in the concentration of mental energies. And this concentration is to be brought about by holding in consciousness only those ideas that harmonize.

1. You must exercise deliberate, patient and persistent watchfulness to detect and repress all useless bodily movements—silly habits, twitching, jerkings, frowning, and so on.

2. You must give yourself, mind and body, to one thing at a time, disregarding all that would lure you from your chosen task.

3. You must acquire a self-conscious sense of your own self-mastery.

4. You must have self-confidence, without egotism.

5. You must exert a favorable influence upon the mental attitude of those about you.

Master your mental energies, train them, concentrate them—thus only may you win riches with honor.

LOOKING BACKWARD

Inborn and Innate

The life experiences of a given individual is but an infinitesimal link in the long chain of the evolution of the Race. All that we are, all that we hope to be, we owe to those who have gone before. The Subconscious is but inborn and innate memories from out the experiences of lives of forebears. Millions of Memory Pictures are hanging in the hidden nooks and corners of our souls. What is called GETTING IN TOUCH WITH THE SUBCONSCIOUS is but the bringing into the rotunda of consciousness forebear-memory paintings.

SUBCONSCIOUSNESS

THERE are four theories or conceptions held by scientists of the *subconscious*.

1. Some psychologists regard all mental phenomena as nothing more nor less than manifestations of brain activities. These scientists hold that *subconscious activities* are but the outward expression of *Unconscious Cerebration*—that is to say, brain action, brain-cell activities, of which we are unconscious. These men are called *descriptive psychologists*.

2. The term *Subconscious* is used by some to define that portion of the field of consciousness which at any moment lies just outside the focus of the attention. By them the *subconscious* is conceived as *an area of restricted attention*. To them the subconscious means merely the marginal horizon or *fringe* of consciousness.

3. The third use of the term *subconscious* is that in which it is employed by medical men and students of psychology of the abnormal. To this group of men subconscious ideas are ideas which have been dissociated or *split off* from the waking, or, as they say, *normal* consciousness *split off* from the main per-

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sonal consciousness to such a degree that the owner in his normal state is unaware of their existence. These men are concerned mainly with the manifestations of the mental abnormalities and diseased mind. They are not trying to solve the mystery of the healthy normal mind.

4. The fourth use of the word *subconscious* is an elaboration and expansion of the third. This fourth meaning of the term is that in which it is employed by the great majority of lay writers.

These writers proclaim the existence of two distinct *minds*. One of these *minds*, the objective, is the mind of sense-impressions; the mind that receives all messages from the outer world and in turn conducts all our immediate activities in relation to it. The other of these *minds* is the subjective. It is entirely outside of consciousness. It has no direct communication with the outer world. We are not directly aware of its existence.

This last theory, that of the lay writers, is distinctly metaphysical and appeals strongly to the imagination. It is idealistic and fascinating.

Summarizing these different views, we find:

1. That the *subconscious* is employed by different writers to identify phenomena belonging to entirely different fields of thought.

2. That although these observed facts are strictly *mental* phenomena, and so far as you are concerned,

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should be viewed from the standpoint of the psychologist, many authorities so unfortunately confuse them with physiological material that they seem to make no distinction between mind and brain, and that mind-facts and brain-facts seem to be for them interchangeable terms.

3. That through the writings of laymen the popular mind has become befuddled with vague and speculative explanations of the facts, explanations that *may actually be true*, but are in the very nature of things *incapable of proof* and are utterly out of place in a scientific study of the subject. They are excursions into the dream forest of mysticism, occultism and religion.

4. That of the two theories of the *subconscious* that may properly be classed as scientific, one defines it as *the fringe of consciousness*, the other defines it as a concurrent consciousness, or *co-consciousness* made up of active, but dissociated, elements of the main or primary consciousness.

To us all these definitions are narrow and inadequate. To merit the term *scientific*, our conception of subconsciousness must conform to the three requirements of every scientific concept:

First, it must be expressed in terms that represent the reduction of facts to their essential properties; second, it must be expressed wholly in mental as distinguished from physiological terms, and third,

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it must explain all the facts in the sense that no facts can be found to which the explanation could not logically be made to apply.

A Scientific Definition of the Subconscious Phase of Mind: (*The following definition, in substance, is taken from Vol. 8 of the Society of Applied Psychology.*)

Subconsciousness is all there is of the individual mind not embraced in the passing momentary consciousness. As such, it includes all the primary instincts with which man comes into the world. As such, it is the sum total of all his individual cellular intelligencies. It is that department of mind which directs the nourishment and repair of the body and automatically operates the vital functions. It is the repository in which is retained all sensory experiences, remembered or forgotten.

Subconsciousness is a reservoir of ideas, emotions and motor impulses, from which is drawn the greater part of the elements of which consciousness is composed, for consciousness consists in part of present sensory experiences, but by far the greater part of its contents is made up of *thoughts* drawn from the storehouse of the past.

The ideas, emotions and motor impulses thus retained in subconsciousness are grouped together and classified for purposes of ready reference by the associative processes of the mind into *groups* and *com-*

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plexes. All ideas stored in subconsciousness possess a latent or potential energy which becomes kinetic or circulating energy when they are drawn actively into the changing momentary consciousness. This energy is an impulse to some form of muscular activity. Every idea stored in subconsciousness has associated with it not only an impellent energy, but also an emotional quality appropriate to the inherent character of the idea.

If mental images in which you are yourself triumphant, victorious, successful, are drawn into your consciousness, they tend to manifest themselves outward in such bodily activity as may be appropriate to your part in the picture and beget within you at the same time feelings of health, and cheer and joy, power, and prosperity. Conversely, if complexes or ideas constituting mental pictures of misfortune, disease and death, become active in your consciousness, they bring with them impulses that tend to depress the action of your heart and other vital organs of your body and to restrain all bodily activity, while at the same time they weigh you down with feelings of self-abasement, dejection and melancholy.

If a given idea or group of ideas or complexes hold undisputed sway in your consciousness, if no conflicting or inhibitory ideas and impulses are simultaneously present, then the mental picture is painted with bold strokes and clear perspective, with high

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lights and deep shadows. It stands forth as an assured reality, and you have the phenomenon commonly called *belief*.

For *faith* and *belief* is nothing more nor less than the presence of an idea in consciousness freed from restraints of contrary thoughts.

Such a conception of subconsciousness not only accounts for the existence of all known mental phenomena, but it is expressed in terms of ultimate and abstract elements along scientific lines. With these elements we have already framed, and will still further frame, laws intended to sum up past mental experience and enable us to predict the outcome of any future mental action.

It is wholly a *physical* as distinguished from a *physiological* conception. It takes into account the whole array of subconscious phenomena and reduces them to elementary terms. This conception is in perfect harmony with the most highly idealized conception of the spiritual quality of man.

Your mind is like a coral island; most of it is out of sight. Beneath the surface in the limitless sea of the subconscious is the real mind, is the mind that prompts the heart-beat and the breath—it is the mind of *stored-up memories and powers, the mind that holds within itself the germ of all present achievement.*

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Considered from the standpoint of its activities, the subconscious is that department of mind, which on the one hand directs the vital operations of the body, and on the other conserves, subject to the call of interest and attention, all ideas and complexes not at the moment active in consciousness.

Control your mind and you determine your future.

If you control your mind in its subconscious activities, you can regulate the operation of your bodily functions, and can thus assure yourself of bodily efficiency and free yourself of functional disease. *If you can determine just what ideas shall be brought forth from subconsciousness into consciousness, you can thus select the materials out of which will be woven your conscious judgments, your decisions and your emotional attitudes.*

It is then in your power by mind control to attain health, success, and happiness, conditioned only by the circumstances of your environment and the extent and character of your native abilities.

Some say that destroyed organs cannot be reproduced, but certainly literature of reliable writers attest to the fact that even eyes that were apparently destroyed have functioned through the exercise of the power of thought and *Infinite Faith*. One thing is true, organs of the body can, through subconscious control, be made to do their work with regularity and efficiency; delusions, obsessions, bad habits, moral

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perversions and similar disorders can be eliminated; and the bodily operations, from the pulsation of the heart to intestinal processes and the repair of tissue, can be made so automatically perfect as to leave you free to pursue the nobler ends of life without the distractions of physical discomfort.

Success, in any practical pursuit, is a triumph of consciousness. It is a triumph of consciousness in that it is the realization of your conscious ideals through the mastery of our own forces.

Consciousness is the mind that controls your active intercourse with the world about you. *Find the way to determine at will the content of your consciousness, selecting such materials as will aid your purpose, rejecting all that will oppose it, and from that moment you will be able in advance, to determine just what your decisions will be under all circumstances, through what outlet your mental energy shall find release in action. In short, you will be able to marshal your resources, to co-ordinate your powers, enter the field with new and co-ordinate energies and to grasp the full measure of attainment.*

Happiness is a mental setting. It is the pleasing emotional state that accompanies the realization of desire.

The realization of desire that produces happiness is not outward physical realization. It is mental realization. There is no joy in the realization of a

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desire unless you know about it. It is the knowledge, the *mental state*, that awakens pleasurable emotions.

Happiness is dependent upon the character of the content of consciousness, dependent upon whether the ideas thrust forth into consciousness from subconsciousness are ideas of great joy, depressing or optimistic.

Being capable of direct communication with the outer world, the subconscious phases of the mind are dependent upon consciousness for the information necessary to the performance of subconscious bodily functions. Deliberately determine the make-up of your consciousness, and you can thereby control your bodily activities.

All the impressions from the external world must first run the gauntlet of the attention as predetermined by the interests of consciousness. Those that are required, for present use or are related to your present purposive life, are momentarily active in consciousness. All others without inspection are side-tracked into the subconscious storehouse. Attention is an element or agent of consciousness. It is the instrument employed by consciousness in the discrimination and emphasis of sense-impressions. Attention is the interpretative medium. Attention lays stress upon some, discards others.

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Your subconscious control of bodily processes is exercised in accordance with such sensory images as are emphasized by your conscious attention *and the greater the concentration of your attention upon an idea, the more exclusively it is dwelt upon in consciousness, the greater will be its power to influence the subconscious control of your bodily mechanism.*—Attention is the basic element in any law of mental control.

Every sense-impression, every idea, carries with it the impulse to some form of bodily activity. All ideas are but past sense-impressions classified, grouped and catalogued, in subconsciousness. Every idea is indissolubly bound up with its appropriate and associated motor impulse. Whenever any idea becomes active in consciousness, its associated impellant energy tends simultaneously to manifest in muscular action.

Thousands of mental images linked with thousands of emotions and impulses must continually arise in your consciousness, but only those have a chance for *complete and vivid development* that are in harmony with your previous mental disposition. These are the only ones whose impulses are allowed to manifest themselves in outward activity. This mental disposition is determined by your present trend of interest, and by your *purposive will*. Your general interest, your aim in life, determines just what

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sensory experiences and what ideas shall be selected at any given moment from the stream of incoming sense-impressions and up-thronging ideas that shall be allowed to find free expression in outward bodily action.

To fix your attention means to *arrange a mental setting or disposition* in which the spot-light of your consciousness is reserved for matters related to the subject of attention. *The mind and all individual human energies are amenable to control by concentration of the attention.*

Mental concentration is a focusing of the mind upon one subject or point. Your individual character or personality is made up simply of the progressive results of your trained habits of concentration. Every conviction that you have on any subject, from religion to politics, is the outgrowth of the ways in which you have concentrated your attention. Every conviction thus acquired is wrapped up and stowed away in some thought complex of the past. It will resist, with all its might of innate energy, the establishment in your mind of any contrary beliefs. Life is made up of experiences. And the influence of every experience upon your character depends upon the degree of attention with which it is received. And so every idea in memory has a tendency to direct the mind toward those things that are associated with it in time or place or otherwise,

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and the extent of its influence depends upon its vividness. Every soft inflection in the well-remembered voice of the one you love has a tendency to concentrate the activities of your consciousness upon those things that are associated with the object of your affections. Every advertisement, window display, every prospect, every salesman's lure, depends for its effectiveness upon the extent of its concentrating influence, the extent to which it is able to bring about a concentration of attention in those to whom it is addressed.

Not every idea presented to consciousness constitutes belief or results in action. *Concentration is such a focusing of consciousness upon an idea that if complete it will overcome all conflicting ideas and will result in a belief that will control conduct.* The idea must hold undisputed sway in consciousness. You then accept it as truth. An over-mastering conviction and an efficient will are therefore the immediate results of complete concentration.

Concentration will be of value to you in two ways:

1. *It will give you a minute and specialized knowledge of things and make you an expert in your line.* Learn, then, to concentrate, for without it you can pretend to no real knowledge of anything. This is an age of specialists, and the essence of specialization is the acquiring of a minute knowledge of one thing.

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Few people realize the immense part that the quality of thoroughness plays in the life of the successful man. The man of millions has generally earned every dollar of his money by doing everything he undertook just a little better than the next man. The average man is superficial. *Thoroughness is the distinguishing trait of the super-man. And the secret of thoroughness is mental concentration.*

2. *Concentration will necessarily result in your driving ahead with all your energy in pursuit of a given end until your point is gained.* Make a practice of concentrating upon matters pertaining to a single interest, and you will become absorbed in it as an ideal. Make a practice of concentration upon a single interest, and you will acquire a constant and completely possessing and automatic inhibitory power. You will without thinking refrain from many useless activities. You will refrain from indulgences in pleasures and recreations that would interfere with the accomplishment of your main purpose. You will refrain from wasteful expenditure of emotions. You will save from a single hour of anger enough energy for a successful day. Practice concentration and you acquire an ideal that will automatically operate the levers of inner control. You will acquire a mental machine operating economically, a well-oiled machine that will work automatically, without friction, without effort, almost without thought.

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This does not mean that you will be left without the passions that kindle the fires of heroic achievement. Concentration in its highest sense, means absorbing, passionate devotion to a cause. Commonly your emotions and desires scatter your energies and exhaust you to no purpose. Organize and train these powers, and the only question remaining unanswered is: *What goal shall I win?*

Be a man of concentration, and you will be a man of purpose, with faith in the attainment of that purpose. Be a man of concentration, and you will possess a mental co-ordination, harmony and unity that will lift you above petty annoyances and free you from such impediments as moods and restlessness and discontent.

Concentrate upon a single purpose. Keep your ideals before you. You cannot then fail to focus all your activities upon the desired end. *Only those muscular impulses will find release in action that are associated with the thought of your desire.*

Concentrate upon a single purpose, and you will be possessed of an ideal by which to judge the opportunities of your life. You will shrewdly, naturally and unhesitatingly select those that will contribute to your purpose. You will wisely choose certain pleasures and recreations and discard others. You will have an unerring gauge by which to distinguish luxuries from necessities. Concentrate upon

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a single purpose, and often when you least expect it, but surely, the time will come when you will see and grasp your chance and strike in with a winning stroke. This is the law of success. This is what Lincoln meant when he said, "*I will study and prepare myself and then some day my chance will come.*"

Would you sway the minds of multitudes? The same principle applies. Would you make a sale? The same principle holds. Your prospect has tastes, tendencies, moods, habits and interests that you must consider. He has animosities, determinations, prejudices, inertias, tendencies and resistances that must be taken into account. Like yourself, he is a living consciousness, a creature of impulses and inhibitions. Do not try to batter through inhibitions. Your task is to soothe him into indifference as to all things that tend to inhibit action along desired lines. Do not waste your time in trying to put out of his mind ideas hostile to your purpose. The way to bar out undesirable thought is to fill his mind with other things. Therefore, *concentrate his attention upon you and your demands.* This done and your cause is won. In influencing others, just as in mastering yourself, *the true test of efficiency, the secret of success, lies in the ability to concentrate the attention.*

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HOW TO CONCENTRATE

But *how* shall I learn to concentrate? some one may ask. You can learn the art. There are methods and devices that, if faithfully practiced, will put this great power within reach of everyone. But first, you must learn the underlying principles. Approach these wonderful truths in a spirit of determination. *We owe all that is great in history to concentration—the concentration of divine talents, with unswerving faith, upon a lofty purpose.*

It was concentration that made Alexander master of the world. It was concentration that made Buddha the Light of Asia, that made Confucius devote his life through incalculable sufferings to great teachings, and made Socrates prefer the cup of hemlock to the repudiation of his principles. It created Zoroaster. It created Mohammed, the prophet of Arabia. And with its unwavering light came the *Founder of Christianity*—the Nazarene. It was concentration that built the first steamboat, that invented the cotton-gin, that discovered the secret of telegraphy, that gave us the wonders of electricity.

Possibly, in none of these instances was there any deliberate concentration of mental forces. The overpowering desire was in each case brought about by other influences than the action of the individual will. Yet the study and practice of deliberate concentration—of concentration as an art—is no new

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thing. In various guises it has appeared upon the stage of history among all races and nations and in all times since the world was young. Sometimes it has been shrouded in mystery because its devotees had only an empirical knowledge of the subject. They saw results but did not know the *reason* for the results.

In all ages and in all climes, man has bowed before an *Intelligent Power* thought capable of producing or healing diseases in the human body and thought capable of bestowing or withholding peace and plenty. The character of this unseen and intangible *Force* or *Spirit* or *Energy* has varied with different races of men and different periods of history.

The *Prayer* of pious persons, the *Yoga* of the Hindu, the *Silence* of the modern Christian, the *Meditation* of the Philosopher, all find their soul of truth in this basic principle. From the routine telling of beads of the Christians to the *Disembodied* soul of the *Adept*, all are but manifestations and degrees of concentration.

But now the time has come for you to apply these principles by devising easy ways for practicing concentration with a view to attaining specific results. You, who have learned the fundamentals of *applied psychology*, do not have to go groping about in the darkness of mystery.

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You know the elements with which you have to deal. You know them as realities, as demonstrable truths of modern science. You are inspired with the faith that is born of knowledge, as distinguished from faith that is artificially created by mystic formulas.

The *faith* that knows was the *faith* of the Man Christ. Jesus knew the power of the human spirit. He knew how to heal the sick, how to feed the multitude, how to confer the *peace that passeth all understanding*. That was the secret of His power.

But Jesus required certain conditions for the *demonstration* of his powers. He was unable to *perform* among the people of Nazareth *because of their unbelief*. And it was Jesus, when he had healed a certain sick man, uttered these words of deep significance, "*Thy faith hath made thee whole.*"

FAITH—*Belief in the attainment of a desired end*, is as essential to success scientifically sought as sought in any other way, because it sets in motion actual forces. Scientific methods have four exclusive advantages. First, the faith it demands is a faith that all may acquire, because it is a faith that reasoning will create, not destroy. Second, it is a faith that is perfect, because based on judgment. Third, it is a faith that is lasting, because truth is immutable. Fourth, it is a faith that you may deliberately and scientifically acquire, because you know

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that faith in a given idea means nothing more nor less than dominance of that idea in consciousness. So then, you learn that you can achieve nothing without faith—*faith in the ideals on which our attention dwells.*

Through faith and ideals, and your concentration of them, and your concentration upon them, lies the way for you to acquire inner control, to escape wasteful moods and emotions, to master your energies, to become efficient in the highest sense and to the last degree.

HYPNOTISM

Hypnotism is a state of consciousness in which problems may be made and solved as to order. There is an immense ignorance on the part of the public as to just what hypnotism is. Hypnotism had its origin in the observations of Mesmer, for while as an art, it has, under various names, been practiced by the sages of the *East* since time out of mind, yet it did not come under the analytical eye of *Western Civilization* until Mesmer's day. Mesmer was untrained and unscientific. Instead of investigating facts in a rational way, he undertook to explain them by magical and miraculous agencies. The general public has never gone much beyond Mesmer's conception of the weird power on the part of the operator, a conception fostered by the unscientific men of

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Mesmer's time and kept alive in our day by the disgraceful shams of stage hypnotism.

It was Dr. James Braid, of Manchester, England, whose clear insight and painstaking labors first caused men of science to look upon hypnotic phenomena with respectful interest. After the French Academy of Science had decided that the claims of Mesmerists were unworthy of investigation, Braid undertook a careful study of the subject. He proved that hypnosis was not the effect of any force transmitted from operator to subject, but was brought about by *suggestion*. He demonstrated that the cause was not external to the subject, but was a mental *setting or attitude* induced by the operator in the subject's own mind. He preferred the word *hypnosis* to *mesmerism*.

In the main, Braid's conception of hypnotism, after rejection, neglect, and doubt, has come to be generally adopted in the world of thought.

The popular idea of hypnosis, as something mystical, involving uncanny influence on the part of the operator is not unnatural. To have a few softly spoken words or a few passes over a man's face result in his passive acceptance of utter absurdities as if they were inspired truths, is certainly disconcerting.

Man is a rational being, and his normal actions and beliefs are the result of more or less reflection and judgment. When hypnotized, however, he acts

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without reflection. He sees with the eyes of another, and he passively accepts that other's judgment. His movements, even his thoughts, are directed by another, with seemingly mechanical control.

What more natural, therefore, than that the unenlightened should regard the hypnotist as possessed of occult powers, and the subject as entirely at the mercy of the operator's will?

It is the general belief that the subject must lose consciousness. The fact is that in most cases he remains perfectly conscious. The belief prevails that only the weak-minded or weak-willed can be hypnotized. The real truth is that the most intelligent, capable of intelligent co-operation, make the best subjects. Popular opinion has it that only a few can be hypnotized, while, in fact, the great majority of the people can be hypnotized. Another mistaken notion is that the hypnotizer must naturally be endowed with some strange aptitude for influencing others. The truth is, that persons of good address make the best success here, as in other fields.

Hypnosis is commonly ascribed to subtle emanations from operators to subjects. *The real explanation is the suggestion of belief to a super-concentrated attention.*

Most people believe that in the hands of an unscrupulous person, hypnotism may be used as an instrument for the commission of crimes. All au-

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thorities are now agreed that to bring about actual commission of an act offensive to the moral sense of the subject is practically impossible. Hypnotism is not produced by any miracle-working genius, but by the action of the subject's own mind.

Another popular fallacy is that the frequent repetition of hypnosis will weaken or enslave the patient's will. The only reported instance of this kind has resulted from reckless and incessant practice of hypnotism for theatrical purposes, when the subject has been called upon for hire to act the part of a human bridge, a pincushion or a buffoon. Another delusion, prevalent fortunately only among the illiterate, seems to be that any compelling influence of one person over another, whereby the latter appears dependent on the other's will, is hypnotism. We often run across the assertion, particularly in newspaper accounts of lurid matters, when speaking of any person who has apparently been dominated by another, that he was *hypnotized*. Such loose talk as this reveals a total misconception of hypnotism and hypnosis.

HYPNOTISM EXPLAINED

What is hypnosis? *We may say that it is a condition outwardly resembling sleep and characterized by extreme credulousness.*

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We have learned that the effect upon consciousness of a suggested belief depends upon the degree of concentration of the consciousness to which it is presented.

No new principle is involved in hypnotism. The most startling effect of hypnotic suggestion is not due to any special power flowing from one mind to another, but to a change of equilibrium of the subject's own mind. *All that is needed to prepare the soil for the accomplishment of the change is the induction of a degree of credulousness greater than the normal. The mind in a state of abnormal credulousness will accept and believe any ideas that are proffered to it, even ideas that are contradicted by the plain testimony of the senses.*

For example: By a few minutes' talk, coupled with the voluntary composure of the subject, we bring him into a deep hypnotic sleep or trance. He is now unable to resist any suggestion we may make that does not positively violate his standards of morality. Whether the suggestion is one arousing an impulse to exhibit action, as *You will now lift your foot*, or one instilling a belief that necessarily inhibits action, as *You cannot lift your foot*, the effect is the same; the foot is glued to the floor. If we tell him that his friend has left the room, he will neither see that friend nor hear any word that the friend may utter, and a hat placed on the friend's head will seem to hang in mid-air. Every sense-impres-

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sion, not in accord with our suggestion, is inhibited and shifted into subconsciousness without having been consciously perceived. The process is the same as that during sleep, when for the mother all sound impressions are inhibited except those from her restless child. Hypnotism is not the result of any special energy, like magnetism, or even of an exercise of the operator's will. No special qualifications are required. Almost any intelligent person can hypnotize or be hypnotized.

How is so strange a mental transformation to be accounted for? For the explanation of hypnotism we must refer to the process of *attention*. We have already learned that inhibition is an essential element of every act of *attention*. Everything not related to the subject attended is inhibited, while a great number of sense-impressions, ideas and complexes, that are so related can be simultaneously active in consciousness. The inhibition rests only on those complexes requiring mental attitude.

Hypnosis is nothing more nor less than a state of *Over-Attention*. Attention under normal circumstances means only special distinctness of the object attended to. *Over-Attention*, in hypnosis, means *unquestioning faith* in all that comes from the object attended to—that is to say, the operator.

Hypnosis, then, is a state of *Over-Attention*, or in the phrase we have adopted, a state of *mental concentration*, with abnormal credulousness.

METES AND BOUNDS

Principals and Principles

Asking, What Is Success? is much like asking, What Is Truth? Is God a success? Is the Devil a success? Is heaven a success? Is hell a success? Was Christ a success? Is Christ a success? Was Homer a success? Was Alexander The Great a success? Was Dante a success? Was Shakespeare a success? Was Milton a success? Were the King and Tyrant Castle owners of two thousand years ago a success? Was Napoleon a success? Was Carnegie a success? Rockefeller? Dohenny? Sinclair? Within you is the power to make the sort of success you desire to make, whether constructive or destructive, evanescent or lasting.

SUCCESS

THE INVESTIGATIONS of recent years have thrown so much light upon old mysteries, that nearly every man now knows that he has an absolutely definite mental instrument with which to attack the obstacles that hinder his realization of life in its fullness. The time has come when the mind may be employed with a degree of insight and scientific accuracy hitherto deemed impossible. The instrument has always been at hand. The advance has been made in the manner and extent of its use.

Your *attention* is like the shutter of a camera. It may be opened wide to admit the light from all directions, or it may be narrowed to a tiny slit, so that all that reaches the sensitive plate of your consciousness is a single favored ray. Its range is from perfect indifference to perfect concentration. At times, you float aimlessly with the current of life. At other times you follow a train of thought, so fascinating in itself, that you become wrapped in a deep absorption in which you are immune, not only to ordinary sensations, but even to pain. In the former case, you are thinking of nothing; in the latter, you are *thinking of one thing with all the mental energy you possess and to the exclusion of all else.*

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Comparative *concentration* is all a matter of emphasis, and ranges with varying degrees of focusing of consciousness, from those states of reverie in which nothing is emphasized, to those states of purposive thinking in which you concentrate the emphasis of your greatest mental energy upon *one* subject of thought.

The readiness with which your consciousness accepts belief in a given idea depends upon the extent to which contrary impulses are inhibited. Consequently, a state of general passivity or inactivity of consciousness carries with it an increased susceptibility to suggested beliefs.

Obviously, if you want to inspire yourself or others with the belief that a certain fact now is, or at some future time will be, and to produce, at the same time, those bodily activities that in themselves tend to work out the realization of that belief, then the first step is to bring about just such a passive condition of mind as we have been describing—one in which proffered ideas meet with little or no resistance.

For this reason conditions of mental abstraction, such as reverie or such as half-waking states that precede sleep, are conditions of great susceptibility to conviction. When we are in such conditions is the time to practice or induce concentration. At such times, concentrate your mind on the belief in your

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own ability to achieve things, on your mastery of conditions, on your courage to joyfully plunge into the fray, on your own feelings of exhilarating health, and you will presently find yourself assuming a new mental attitude toward the world and your own problems in it. You will find yourself in command of a new and wonderful supply of conscious energy with which to face the issues of life.

Herein lies the secret of the efficacy of prayer and of the powerful emotional appeal of the religious service. The mellow light diffused through stained-glass windows, the deep vibration of the organ's tones, the solemn silence, the bowed head, the atmosphere of peaceful aloofness from the world's alarms—these influences powerfully combine to lull the mind into passivity, into a spiritual receptivity in which soul-inspiring faiths take root and lift us to a nobler manhood.

Jesus did not attempt to explain just how the *prayer* of the faithful would work its own fulfillment. He told them the simple truth in words that shepherds and fishermen could understand.

Faith, he told them, was the mental attitude of success. "Therefore, I say unto you," said the Master, "all things whatsoever ye *pray* and ask for, *believe* that ye *have* received them, and ye *shall have them.*"

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These words are pregnant with scientific truth. They do not mean that gold dollars and automobiles will be materialized out of thin air before your very eyes. They mean that through *faith* in the realization of your goal you will be inspired with those qualities which tend to compass attainment.

Inspiration is not the monopoly of any class. Inspiration, whether of artisan or artist, is *concentration*. With concentration, your mental energies, instead of being scattered over all the world, find themselves centered in a single object. With concentration, the object is magnified. It is illumined. It is brought out in bold relief. It takes form. It moves. It is a living thing. *This is inspiration*. This is the *manna* that drops from heaven into the soul of him that *prays in faith*. *This is mental concentration upon a beloved ideal*.

CONCENTRATION CAN BE CULTIVATED

Child-training is almost wholly a matter of concentration of attention. By precept and example we instill beliefs and impulses into our children and others. The extent to which they take root depends upon the extent to which we have succeeded in so concentrating the attention of the child as to leave no room for the development of contrary and diverting tendencies. Thus are the seeds of character sown. *Most children are never taught to concentrate*. Not

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until confronted by the pinch of necessity do they exercise the will in control of the attention. *Some parents even think that sustained intellectual activity along one line is harmful to the child. This is nonsense. It is not nearly so harmful as the ceaseless flitting from one thing to another.* What can be done by a rational system of mind-training in children is evidenced by all the child prodigies in history. James Watt was solving problems in Geometry at the age of seven. Alexander Pope was master of literary style at sixteen. Benjamin Franklin was an infant prodigy. Dr. Sidis, the noted psychologist, whose son entered Harvard at fourteen, insists that his son is just an average boy whose interests and attention have been systematically trained.

As the years increase the susceptibility of the individual, to the control of his attention, become less and less. As men grow older they instinctively guard themselves against the lures of others by building up a protecting wall of mental inhibitions. They become cautious, suspicious. And yet the most credulous and cynical of men still retain some degree of credulity. And the success of your effort to implant a desired belief in his mind depends upon the artifice with which your purpose is concealed and the skill with which you present it.

A friend shows you two squares of equal size, one

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containing a large number, the other a smaller number. He asks you which is the larger square. If you are a person whose attention is easily controlled by others, your mind will seize upon the comparative sizes of the two numbers, and you will believe that the square containing the larger number is in reality the larger square. Concentration of the other person's attention upon some irrelevant matter is the first aim of every sleight-of-hand performer. It is equally a prerequisite to the success of any man, however high his calling, who seeks to mold the opinions of those forearmed with distrust against him.

Obviously, *the success of your efforts to sway the belief and so to influence the will of another depends upon the momentary degree of equilibrium of his consciousness. First soothe his consciousness into passivity, and then concentrate it upon the proffered thought, all his mental energies will be bent upon accepting and assimilating the desired belief.*

There are two principal ways in which this concentration process may be successfully employed:

1. The first is by working to overcome inhibitions, to remove distrust, to allay fears.
2. The second is by working to emphasize the goal to be won, dwelling upon its advantages, portraying it in ideal colors. Each method has its advantages, and both should be used concurrently. To succeed you must concentrate your attention on the aim or purpose.

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First of all, you must remove conflicting desires and emotions that have the effect upon your main purpose of repressions and inhibitions. Don't waste time in foolish ways. Don't spend too much time in morbid introspection. All men experience reverses of fortune. Here and there is one who broods over his failures. But merely to inhibit certain unprofitable desires and emotions from conscious activity is not enough. *You must substitute a new group of mental images in place of those on which unprofitable emotions thrive.*

AFFIRMATION AND VISUALIZATION

There are two ways by which you may arrange the contents of your consciousness in conformity with your ideals.

1. By *affirmation* in a half-waking state. 2. By *visualization* in a half-waking state.

What you want to do is to hold constantly before your mind's eye the picture of the thing you want to have or the thing you want to do, or the sort of man you want to be. Affirmation is of undoubted efficacy. To declare that the ideal is already true, is already an accomplished fact, is already the greater power within you, is already determining your conduct and controlling your destiny, it is necessary to hold these thoughts in your consciousness and so to inhibit all contrary and conflicting impulses.

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Words are mighty, especially if spoken with thought and intense feeling. They have more influence upon the speaker than upon the person spoken to. They focus the energy of consciousness. Strong words strengthen. Weak words weaken. Why? Not because of any magic potency in words as words. But because a word, by its very definition, is the sign of an idea. Words express thoughts. Consequently, to affirm the qualities that you desire, presupposes at least the momentary life in consciousness of the mental attitude you have been trying to create. Affirmation presages action. It proves to you the efficiency of your own will. It gives you confidence in your own self-mastery.

Control your words. Concentrate your words upon the thing desired. You will find that your thoughts will cluster around your words like grapes about a stem. Talk about your ideals, about your aims, your ambitions, and the eternal laws of nature will quietly, silently bring about the manifestation of your desires. But forget not, that affirmation, fruitful though it surely is, may be overdone. You must not think it is more than what it really is—*a mental device, a practical aid, to mental concentration.* The practice of affirmation need not be made the basis of a religious doctrine. It will be just as effective if you know it and use it for just

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the thing that it is—a mental device, workable and startlingly efficacious, but still essentially a device.

A still greater method is *Visualization, the practice of creating in imagination the condition to which you aspire*. We are all inclined to give our imagination free rein in dwelling on our *troubles* and the difficulties and obstacles we see ahead. Nothing is easier than to exaggerate difficulties. This looking on the dark side of things, this seeing only the obstacles that strew the way, is what makes the road to success and health so steep for so many of us.

But no marksman ever made a bull's-eye while looking at his rival's score. If you want success and health, you must keep your imagination working for you, not against you.

Picture to yourself the thing you want to have, or the thing you want to do, or the man you want to be. When you are about to face a particularly difficult situation, sit down alone, close your eyes, make yourself oblivious to all sensations. Create a mental picture of yourself in just the situation you desire to occupy. Then, see yourself facing the situation, meeting the experience, in just the way you should like to meet it. See yourself confident, adroit, tactful, brave, alert, persuasive. See yourself being the man you want to be, getting the thing you want to get. See yourself happy, successful, good, victorious.

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When you come to meet the realities of your mental picture, you will find these outside realities so bound up by association with your own previous mental images that all your impulses will be associated with your mental picture, and you will naturally and automatically play the part that you assumed. By visualization, your mental machinery will help you create associations that will help you to realize the conditions you picture. By your thought you create a mental atmosphere that will find expression in achievement.

The best time for practice of *affirmation* and *visualization* are moments that precede sleep and the half-conscious moments of the morning.

In the stillness of the early morning or in the brooding hush of the night, with the body in reposeful relaxation, you can mass the powers of your mind in a most vivid visualization of the things you hope to have, to be and to do. Doubtless at such moments you are in more intimate communion with the *Universal*. Doubtless your mind discerns more plainly the way to limitless abundance. Certainly resources beyond your waking consciousness are made available. This practice of visualization will do more than to mold character. A distinguished inventor of today has brought this practice of visualization to a system, sitting for that purpose in the same chair at certain hours while working out inventions.

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Fill your mind with material. Gather all that observation and reason can give you on the problem in hand. Then, lay aside all worry and fret and anxiety, remove yourself from distracting influences, relax, become passive, give yourself wholly to concentration, without strain or tension.

INITIATIVE

Here are a few exercises that will strike off the shackles of doubt, despondency, timidity, inattention, indifference, laziness, inertia, distracting influences and wasteful emotions and desires, and will release you from the fetters of failure and give you that full measure of success justified by your native ability. These procedures are scientifically sound. Try them. The results will amaze you and please you.

Most problems are easily solved if you know where the trouble lies. So many of us fuss and fiddle over things instead of getting at the cause. Don't waste your energy trying to crank a *Ford*, only to find that the trouble is the cause—*no gas in the tank*.

In every problem there is a place where the trouble lies. No progress can be made till that sore spot is found. Effort spent in other ways is wasted. *Your innate power of accomplishment depends upon the quality and quantity of your physic energy.* But

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capability is not achievement. *Achievement means doing. It means not only the possession of energy but the liberation of energy.*

A cord of wood contains a certain number of heat units. But the spark of combustion is needed to set them free. In the world of matter *inertia* reigns supreme. It is mind, action, and that alone, that can perform the miracle of overcoming this *inertia* and release the stored-up energies.

Without initiative the giant is helpless. Without initiative the *Napoleon of Business* is a man of wood.

Initiative pulls the trigger of muscular discharge. Initiative is the inevitable source of every manifestation of force.

There are kinds and degrees of initiative:

First, there is the initiative that comes from without. The clerk moves at his master's command. Second, there is the initiative from within—the initiative of ideas, the initiative that arises from an in-born mental impulse, the initiative that is inventive, creative.

Initiative of the first class is the result of motor impulses in the nature of responses to outward sensory stimuli. It is a low order of initiative. It is the initiative of the pack-horse obeying the driver's order. Initiative of the second class comes from within. It is the impellant force of an idea that is vivid, realistic and absorbing. It is the action-pro-

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ducing power of thought complexes forcing their way into every corner of consciousness. This is the initiative of the inventor, the poet, the promotor.

What kind of initiative do you possess?

1. Do you neither see the thing to be done when it is pointed out to you, nor act even when told to act? Then you are no better than the inert stone.
2. Do you see the thing to be done only when it is pointed out to you and act only when someone tells you what to do? Then, you are merely a pack-horse.
3. Do you see what you ought to do without being told, but either fail to try it or lack the driving force to push it to accomplishment? The fact is even your dreams are not clear, definite and dynamic. You do not see what ought to be done here and now, first and most of all. You waste your thoughts on indefinite longings. You wish, but do not act—for the things.
4. Do you, without being told, see just what you must do *now* to succeed, and then do it yourself? Then, you are an enterprising man, a *hustler* and a *success*, but you are sadly limited in your scope of operations and you will never get very high in the world, since you fail to utilize the most potent means of accomplishment, the activities of others.
5. Do you without being told see clearly just *what* must be done *now* for the accomplishment of your purpose, and do you cause it to be done by bending others to your will? Then, you are indeed

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a master of men and of things, and your measure of achievement will be limited only by the breadth and power of your creative vision.

Someone has said, *The principal obstacle in the way of original thinking is the habit of living in fixed channels, and must be removed at once, because we shall never become any more than we are, so long as we live, think and act according to prescribed rules and preconceived ideas. No growth, no development and no advancement can possibly take place while we live and move in grooves.*

Therefore, if your initiative is of the first type, or of any type except the highest, *you must make it your business to advance to the next higher type, step by step, until you have reached the highest—until you have reached the seats of the mighty. All things are possible to him who ardently desires, and acts.*

Set your *Soul* upon acquiring the highest degree of initiative. This is inspirational. It breathes into others the living fire of action. It is the unseen force that moves mountains. It is the *Spirit* in you.

GOODHAP AND MISHAP

Insight and Foresight

Within you is sufficient energy, when unceasingly and consistently applied, to bring about any human-possible result. Granting that you can define success, granting you have a clear-cut picture in your mind's eye of just the thing you want to do, just the thing you want to accomplish, then, if you will but undeviatingly, ceaselessly, intelligently work, you will win. In the vast storehouse of your subconscious are the forebear memory-pictures of all the goodhaps and mishaps of the human race. Go to that storehouse with insight and be guided by foresight from your heritage of forebear-experiences—and you will win.

HOW TO WIN SUCCESS

You want to win success. You can do it. Yes, you can do it. But you must follow certain principles, one of which is that you must first determine definitely just what you want. A mere wish for success is not enough. You must know just what you want—then concentrate *all* your forces. With *effort* you can have the best that the world has to offer.

Your mind is a wonder-working machine. It is built to turn out the most astounding products, success and riches, health and happiness. And you are its *master*. You must furnish it with the raw materials. These raw materials are facts.

1. *Attention.—Learn to concentrate.*
2. *Make systematic use of your senses.*
3. *Fix ideas by their associates.*
4. *Search systematically and persistently for information.*
5. *The instant you recollect a thing to be done, do it.*
6. *Learn to ask questions.*
7. *Get the habit of thoroughness.*
8. *In studying your business, study men.*

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To succeed in your undertakings you must tie up with men whose strong points make up for your weak points, and whose deficiencies are offset by your strength. Now, having formulated your desire, you must saturate your mind with all the facts about it. But you must do more, much more—you must *acquire the art of concentration*. You must *focus your forces*—all of them. Your mental attitude must be filled with but two ideas: "*I am certain to succeed—and how!*" You must persistently maintain this mental attitude; you must draw from the profoundest depths of your being; *you must reach down into the Infinite Reservoir of your Soul, whence comes visions, projects, plans, inventions, devices*. You must be filled with the fire of enthusiasm, the cool courage of conviction, and the inventive resourcefulness that is ready for any emergency.

The following procedure will enable you to accomplish this result:

Ignorance may whisper *Impossible, Occult*—waste no time on such silly mouthings. You know the power of concentrated *Thought and Attention* coupled with a great *intense desire*. You know that these, when seasoned by reason and faith will remove mountains of difficulties.

First. Every night, half an hour before retiring, go to your room, where you can be entirely alone and away from noise and distraction. Second. Seat

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yourself in a comfortable chair, or lie down on your back at full length. Loosen your clothing. Compose yourself as if for sleep. Relax. Close your *eyes—don't strain. Don't be self-conscious.* Third. Shut your mind resolutely against every form of bodily sensations. Fourth. Bar from your memory thoughts of the past. Fifth. Build a mental picture of the thing you want to have, to do or to be—the *One Thing* that you immediately desire first and most of all. You must be *specific.* Sixth. See yourself finding the ways and means of realizing your desire, overcoming obstacles one after another, all the obstacles that can arise. See yourself displaying alertness, promptness, courage, confidence. Put yourself, body and soul into this picture. Multiply details. Rivet your attention upon it. Seventh. Advance step by step, logically, wisely, consistently. See yourself *winning out.* Live the victory mentally, —*permeate your soul with it.* Eighth. Make your *dream picture* as delightful as possible. *Be glad.* Ninth. Arise and make your preparations for the night. Upon getting in bed, dwell upon the vision for five or ten minutes—till you fall asleep. Tenth. Every time you are awake recall the mental picture. Eleventh. In the morning upon awaking, repeat the procedure set forth in the third, fourth, and fifth instructions. Twelfth. The more of your spare time you spend in this way, the more quickly will you

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demonstrate your desires and ideals. By repeated concentration, every detail of the image of your desire will be so deeply engraved upon your mind as to exert an influence throughout the day. It will inhibit wasteful emotions and impulses. It will give you poise and self-control. It will inspire you with its possibilities as to awaken an energizing response in the profoundest depths of your subconsciousness.

Practice this exercise of *visualization* with reference to the main desire of your life with unwavering regularity. The result will amaze you. Visualization is an art. It must be cultivated. It must have material to work with—must have facts. *Imagination* is based upon experience. All your efforts at concentration will be void of results, unless your mental images are clear and life-like counterparts of reality. The play of your creative imagination must deal with men and things truthfully and accurately represented.

You must *see* in order to *foresee*. You must be possessed with the eternal query, *how?* As a publisher, how can you best appeal to your public? As an advertiser, how can you so frame an advertisement as to make it pull? As a real-estate man, how can you quickly sell your property? As a promotor, how can you best dispose of shares of stock?

These eternal *hows* stimulate your initiative. Facts coupled with these eternal *hows* are the raw ma-

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terials you must take with you into the secret chambers of your mind when you retire within yourself and concentrate upon the one problem to be solved. To succeed in a large way, you must be able to see things in clear perspective. You must not only see and foresee, but you must oversee. You must use other men's eyes as well as your own. How?

1. You must expand your consciousness by a persistent effort, until you feel yourself to be up above your place of business and able to look down upon all its employees and operators. You see in your mind's eye every inch of the concern. You hear in imagination everything that is said in every department. You feel yourself in contact with all phases of the establishment.

2. Vary this procedure by allowing your consciousness to expand in all directions beyond the limits of your own body and outside the sphere of your personal activities.

3. In imagination, allow your consciousness to widen until it explores the farthest reaches of the heavens. Simply let your mind expand in volume until it seems aware of things far beyond your body. Practice this exercise daily for short periods of time. It will develop your imagination. It will lift you out of the petty details of life and restore your psychic balance.

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USE POSITIVE WORDS

Words are expressions of thought. By incessant repetition words become linked with the ideas for which they stand. Thus, by our spoken words we can inspire ourselves even more certainly and effectively than we can inspire others—*by giving utterance to creative thoughts.*

Use these exercises for *deliberate affirmations.*

1. Stand erect in the open air or before an open window.

2. Close your eyes, shut your ears to all sound and disregard everything that may be going on around you.

3. Breathe very slowly and deeply five times in succession.

4. Call forth feeling of intense energy. Say to yourself, mentally, "*I am alert; I am tense and ready; all my faculties are at my instant command; I am charged with courage and expectancy.*" But your muscles must *not* be tense—relax. The sense of energy and expectancy must be restrained and controlled.

5. Repeat aloud and with great emphasis: "*I can and will succeed in whatever I undertake.*"

6. Vary this procedure by affirmation of the following expressions and others that may be adapted to your specific needs:

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"I am equal to this work.

"I have perfect confidence in myself.

"I am certain to succeed.

"I am even now on the way to a great success.

"I am successful.

"I am filled with energy and power.

"I am brave.

"I am successful.

"My business is growing.

"My business offers more opportunities today than ever before.

"Intelligent effort is sure to win in my line of work.

"My work is just the work that I am fitted for.

"I am happy in my work.

"I have many friends working for me.

"Many influences that I know nothing about are at work to help me.

"I am making progress every day.

"I am well and strong.

"I am master of my career."

These sentences embody creative thoughts. They will help you to manifest great hidden powers and energies. They will help you to visualize the objects of your desire. *They will help you more than any conventional prayer, because they are conceived in faith, rather than hope.*

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FORMULATE A DESIRE

You want to succeed. Then, *demand* success. Demand it with your whole heart and soul and with utmost confidence. Work as faithfully as ever, but affirm more fervently. "I am a center of power-creation. I receive power from the *Infinite Reservoir*. I demand that degree of success to which my endowment, my thoughts and my efforts entitle me. My demand is sure to be realized."

Above all things, remember that in all this work the thought of realization, the *mental demand*, must *precede*, not follow, the practical outward effort. Make your affirmations *prophetic*, not dull statements of fact. Make your psychic energies initiative. *Remember the unfailing Law—First, demand; and by demanding beget Creative Thought; and by creative thinking Efficient Work; and by efficient work, you win!*

Have you been blighted by the chill winds of disaster? Have you fallen from the ladder of life to lie stunned and inert in the slime of despair? Have you lost the hope that gives life to ambition and zest to pursue? Do you lack the courage to endure and do? We have shown you the way to success and victory.

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THE LANGUAGE OF BUSINESS

Whether for good or for ill, we are living today at a high rate of speed. Therefore, the element of greatest importance, in business language, is *economy*.

Slang, abbreviations for technical phrases, all evidence the demand for swift conveyance of thought.

Consequently, good business language adapts itself where possible to the social customs and the degree of culture, refinement and intelligence of the person addressed.

We should eliminate from our business correspondence such useless phrases as "We beg to inform you; We beg to advise; In regard to the same; Dear Sir; Gentlemen; Yours Truly;" in fact, all useless phrases, beginnings and endings. There are hundreds of such phrases that do not get the writer anywhere, and actually weaken the force of what he has to say. The ideal letter is the one that most nearly represents the writer, and no man uses this sort of stilted jargon in conversation. Every such phrase adds to the formality of a letter and detracts from its personal quality.

Some of the silly repetitions are: "Enclosed herewith"; herewith means the same as enclosed. "Permit us to advise you." Why should any one ask permission to advise, and does not the writer go right ahead giving the advice anyway? Or another,

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"Our records here in Buffalo show," why "here in Buffalo?" is not that a waste of words?

To be a successful business correspondent, one must know men's minds. The object of a letter is to influence conduct, and to do this well, you must be able to get the other man's view-point and read your letter with *his* eyes.

Form a mental picture of the person you are writing to. Study his letter to you with a view to estimating his education, his opinions, his financial condition. Unless you can visualize the man you are writing to, you cannot write to him with any great effectiveness.

HEALTH IS WEALTH

The best, the more progressive physicians of to-day, advocate mental control as a means of functional health of the body. That is not to say that *all* diseases can be cured by mental means alone, and yet who dares say that even *anything* that man can imagine is impossible? The literature of well-established societies bear what appears to be good evidence that even *organic* diseases, such as tuberculosis, have been cured by *mental healing*, which is the same as saying, by concentration. But most physicians only go so far as to agree that only *functional* diseases can be cured in this manner; types of functional diseases called *functional* are neuralgia and constipation, and hysteria. They are such conditions in which there is

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said to be *no actual loss of tissue*, but merely a lack of function on the part of one or more organs.

Every functional disease, being a perverted form of organic activity, is due, primarily, to false or misleading intelligence from the central consciousness to the vital organs.

Therefore, a consciousness that is clear, definite, harmonious and concentrated will bring about automatically some kind of prompt, appropriate and complete bodily response.

And the more vivid the picture, the more unclouded the image, the more immediate and complete will be its physiological realization. *For, every thought you hold tends to manifest itself in bodily action. The immediate cause of abnormal or perverted action by any bodily organ is abnormal or perverted mental action. Another fact of great practical importance is that all processes of secretion and repair in the body are directly dependent upon blood supply.*

Blood supplies every living cell the food necessary to its life and to the performance of its special function. Blood results from the consumption and assimilation of air and food. It follows that the first requisite of good health is an abundance of good air and good food.

Granting an abundance of good air and good food, the next requirement is that they shall be consumed

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and assimilated. Consumption and assimilation imply respectively appetite and the performance in a natural and efficient manner by each bodily organ of the function for which it was designed.

Since abnormal or perverted action on the part of a bodily organ is caused by abnormal or perverted mental action, it follows as a corollary that the normal performance of the vital functions cannot take place without a normal and sympathetic mental attitude.

Pavlov has shown that secretions of the stomach vary according to the taste of the food, and that the digestive fluids are prepared while the food is still in the mouth. That is, the subconsciousness of the mind, without our knowing it, warns the digestive organs in advance and they prepare beforehand the appropriate chemical re-agents.

Now, it is reasonable to suppose, that if the mind has the power to cause a given organ to act in an abnormal or perverted manner, it must also have the power to restore that organ to normal operation. So, we believe that: *Any disease that can be caused by the mind can be avoided by the mind.*

We can, therefore, make these four statements:

1. *Immediate cause of abnormal or perverted action by any bodily organ is abnormal or perverted mental action.*

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2. *A plentiful supply of blood is necessary to the continued life and health of the body.*

3. *To stimulate any particular organ to special activity we must bring about an increased circulation of blood in the parts indicated.*

4. *Any disease that can be caused by the mind can be avoided by the mind.*

There are two kinds of people in the world: Those who think they are perfectly well, and those who think they are ailing. The former want to retain, and the latter to regain *health*.

PREVENTION OF DISEASE

Fundamentally, there are two ways to prevent disease. First, avoid the states of mind that tend to produce it; second, by cultivating contrary states of mind. The states of mind that produce disease are those in which the aspects of disease are dwelt upon.

All consciousness is creative. No image can be held in consciousness with a *co-existent-associated-motor impulse* prompting the bodily action that would tend to make the image a reality. *The constant thinking of symptoms will release the energies that tend to their development. Stop thinking disease thoughts. Think health thoughts.*

Avoid the sort of bodily introspection that looks for symptoms of disease similar to those of others.

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Those who practice this sort of thing are sure to find what they are looking for. And the more definite in the mind the object of search, the more certain the finding.

Every thought of bodily derangement is a prolific source of functional disorder. The best way to avoid pernicious thoughts is to keep your consciousness busy with beneficent ones.

There are two steps in the stairway of perfect functional health: The *first* step is to supply the material necessities of life. Know that your body requires at least two quarts of water in some form every day, that it requires fresh air, deep breathing, cleanliness, exercise and sleep, and that it requires food of the quantity and quality that the average man eats and enjoys. Any well man will thrive upon any article of diet as long as he thoroughly enjoys it.

The *second* step is to think stimulating thoughts—such thoughts as will prompt the organs of the body to transform the necessities of life into flesh and bone and to discard the waste. Stimulating thoughts are thoughts of health and well-being.

Health implies bodily serenity. Health is a state of physiological efficiency. It is a condition that is to be realized. If you have health, you are in health, and health is in you. To keep mind and body in this state of harmony and working efficiency, all that

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you need to do is to exercise a little common sense and obey these simple rules:

1. Think only thoughts about your body that you desire to see realized in your body.

2. Think and talk health, and fix your mind in grateful serenity upon the assurance of your immunity from disease.

3. Steel yourself against all thoughts adverse to health.

4. If such thoughts are forced upon your attention, combat them with thoughts of strength, vitality, and well-being.

5. In the presence of the sick, do not waste your time and their strength discussing pains and symptoms. Instead talk and think hope, convalescence and health.

6. Do not allow friends to tell you their troubles. Make them tell you of their improvement and expectation of health.

7. Eat all the food you can enjoy. The kind is not important.

8. Get plenty of fresh air, exercise and sleep; practice deep breathing and cleanliness and be regular in your habits.

9. Drink at least two quarts of water in some form every day.

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THE AILING

There are those of the other class—those who are ailing. Mental powers can be used in the cure of disease. Every sufferer, real or imaginary, must conform to the requirements we have laid down for the healthy man. If any organ is failing in its duty, you must stimulate that organ to increased activity. The best way to do this is to devote a part of your time to deliberate and systematic concentration of your mental energies.

We will briefly review some rules we have already given:

1. Every night, half an hour before retiring, go to your room where you can be alone and as remote as possible from every sort of noise and distraction.
2. Compose yourself, relax, close your eyes as though in sleep.
3. Shut from your mind every form of sensation.
4. Bar out of your consciousness, as far as is possible, every thought of the past.
5. Place your hand over the organ or part of the body that is not functioning and that you desire to stimulate.
6. Form a mental picture of that organ. Call upon it to do its full work, vigorously.
7. Compel mentally a concentration of blood to that organ. Close your mind against every thought

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except the thought that the blood is cleansing the organ and bringing it to pure health-giving nourishment. You will gradually feel through your fingers a comfortable sensation of heat and warmth in that part of the body.

Faith in your own self-mastery is the kernel of truth. And faith is concentration—concentration of consciousness upon a possessing thought.

Such concentration must necessarily involve its emotional element, desire. And desire evolved through concentration, backed by faith, and intelligently directed, can never fail to preserve or to restore functional health. Think health and be healthy!

WEALTH

To the vast majority of men success means but one thing—*money, riches*. If you have followed the previous lessons and applied the principles given, we shall show you how these methods may be applied to the accumulation of wealth, and by wealth we mean the material things you want to have.

All that we ask is that you make a careful study of, and apply the principles and methods heretofore set forth.

Let us sum up:

1. You must first intelligently formulate in your mind the *one thing you most desire*.

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2. You must form a *distinct and definite mental picture of the thing you want*, and have faith and a cheerful hope of its actualization.

3. You must persistently practice self-analysis, in keeping with study and knowledge, mental demand, visualization and affirmation. By these concentrative methods you will summon, control and direct, all your mental energies upon the one desire. By these concentrative methods all your outward activities will be unconsciously focused upon the creation of the one object of desire. By these concentrative methods you will develop Psychic Power and Initiative, you will saturate your consciousness with a purposive *faith in your success*, and an unexpected source of energy will well forth from the subconscious reservoir to compass the thing you want.

These are basic principles. If you have mastered them and practiced them, you know their absolute truth. You have the faith of one whose mind and reason has been convinced. You will go at your task joyously and confidently. These principles are thoroughly scientific. They are as reliable as the laws of physics and geometry. Success will come to every man who follows these directions confidently, intelligently, and persistently.

Get it out of your head that for you to have wealth implies that someone else must have less. The only real wealth is the wealth that you create.

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It is not necessary to despoil your neighbor. It is not necessary to lie or cheat or steal. The supply of wealth is unlimited. It is abundant and boundless.

Lay aside all thoughts of graft, craft, and double-dealing. Put your thoughts to work upon the boundless universe of wealth yet unappropriated. There are untold and unminted millions. Part of this is yours. It will come to you, if you follow the principles herein set forth.

Civilization's most profitable work is that of the pioneer. Seven thousand dollars was spent on the voyage of Columbus—and the returns are still growing with the years. The majority of men feared, jeered. Columbus staked all on the the venture—his conviction.

Who will make other discoveries? What will be your part in unlocking the wonders of tomorrow?

The biggest things in business and sience are undertaken on faith. Unknown oceans are crossed in the sight of convictions. Cease coveting riches of other men. Your fortune awaits creating. *It is yours to create.* Make your business dealings of advantage to others as well as to yourself. Find out what people want, need—what would be helpful to them. Make it easy for them to get it. Render a real service.

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Only a few of the creative ideas have been thought out. Many a *big idea* is waiting to be brought into manifestation. This is a creative age. It calls for work that is born of creative thought. It calls for work like that of the artist who, when asked what he mixed his colors with, replied, "With brains, sir."

Mind is force, energy, and power. Mind shapes and controls matter. Matter in useful forms is but the manifestation of consciousness.

The secrets of creation are locked up in man's thinking consciousness. The house you live in was first created in the consciousness of him who planned it. The airplane, the boat, the dollar, all are but manifestations of human thought brought out of formless matter. But don't forget, back of all matter, all substance, was, *is, creative thought*. Every conceivable force and fact arose from mind in action. And the action of mind is orderly and dependable. Creative thought works no magic. It obeys natural laws. It releases natural energies. It sets in motion natural forces. It attains fulfillment through its conscious and unconscious influences upon you, upon your conduct, upon your friends and acquaintances, and upon the whole of your environment.

You can originate thoughts. You are a thinking unit. Since thoughts are creative of the things they dwell upon, you can create for yourself the things you think about.

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Mark these laws of actualization:

1. Consciousness tends to produce the realization of its images.

2. You can control the content of your consciousness by controlling your attention.

3. By controlling your attention you can produce in consciousness the image of the thing you want, or the man you want to be.

4. By concentrated thinking you can bring all your bodily activities to bear upon the creation of the thing you think about.

5. You can thus cause the creation for yourself of the thing you want.

Every man can do this. But, alas, few make the effort. No puny effort will suffice. It requires *ceaseless* vigilance, mastery and power. But the man who can do this thing can smile in the face of death, can commune with the mighty. The world lies at his feet.

Riches and Health do not necessarily mean Happiness. Some of the cheeriest, happiest people have been frail of body and meager of purse. Nor does it depend upon the emotional nature, although to many people religion is the source of much of their happiness. Neither is happiness definite and invariable. It is never the same. Happiness runs the complete gamut of pleasurable emotion from the *bovine*

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inertia of contentment to the quivering ecstasy of bliss.

No thoughtful person will contend that happiness is dependent upon the physical facts of life. Some are happy in prison, others are wretched in palaces. True Happiness is the offspring of desire. It is a positive agreeable condition. It is a highly emotional state. Happiness means different things to different people. He that desires little will reap only a moderate satisfaction. If you want great Happiness, you must aim high.

Sense-impressions are the only assured realities. Our lives are passed in a ceaseless current of sense-impressions. Environment, as an influence, is nothing but the sum total of sensory images. But we are not aware of *all* the sum total of our sensory images; it is, therefore, only those sensory images that through the influence of attention as determined by our voluntary and conscious interest, that we consciously perceive that count.

Formulate your desires carefully, thoughtfully, wisely. Make them the expression of your highest ideals. Desire is the ultimate source of all splendid structures, of all colorful pictures, of all heavenly harmonies. It is the source of all that is good, all that makes life worth living.

Therefore, desire largely—aim high.

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REALIZE YOUR DESIRES

There is much joy in the seeking—but it is in the realization of desire that true happiness is found. The greater joy comes with the knowledge that *what* we have so long yearned for has really come to pass. It is the mental realization that encompasses ultimate joy. *To be truly happy one must hold ever in mind his high purpose in life with unshakable faith in its attainment.* Evil thoughts, hopeless thoughts, are the cause of all the misery in the world. Aspiring and creative thoughts are the real fairy godmothers of life. They wave the magic wand of an intense desire—a desire inspired with faith and health and riches and happiness.

All that is required to make your happiness lasting is continuous right thinking—*the habit of mentally realizing your desires.* You can make or mar your happiness every moment. You have within you every moment the power to thrust before the eye of consciousness a joyous picture of attainment. Drive from your mind all thoughts of defeat and failure. Drive out all thoughts of fear and doubts and gloomy feelings. There is but one way to do this. Fill your mind with creative thoughts, with happy thoughts, with thoughts of courage, with thoughts of good-will. Heaven and hell are within you. Your joy, your peace, your grief and your despair

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—they are with you every moment of the day and night.

Think creative thoughts with the intensest faith, and your path in life will be spread with flowers of perennial perfume.

All roads leading to our triple goal—success—health—happiness—have really converged into a single broad, level road—that road is called CONCENTRATION!

In seeking Success, Happiness, Health, we know that each can be won by the Concentration of a living desire.

We have learned that Success and Happiness go hand in hand. We have learned that true success must be success *without deprivation or loss to others*.

As concentration unites one's energies in the concordant working of one's plans, so it yields also the mental harmony that is happiness!

Direct your thinking, and you are master of your fate. Steer your ship by the *Compass of Concentration*, and all the seas of life will tranquilly reflect the blue of the unclouded sky.

Acquire the habit of concentration—it is a priceless possession. It is the talisman that will bring you health, wealth, success, happiness, peace.

QUESTIONNAIRES

Quips and Queries

If you want to get under a man's skin, query him? If you want to win the enmity of a woman, query her. If you desire to find out how much or how little you do know, query yourself. Can you draw the line of demarcation between mind and soul? What is mind? What is the soul? There is a deep-seated psychological reason why quips and queries at home, in school, in life, is the most educating method that can be adopted. There is a deep-seated psychological reason why self-querying is the most self-educating method that can be adopted.

The quip and query is a cold-steel and diamond-pointed tool etching a living and lasting plate for the storehouse of memory.

MENTAL TESTS

IF THESE TESTS are carefully followed a fairly accurate estimate of a child's intellect can be made.

FOR CHILDREN OF THREE YEARS:

1. Show eyes, nose, and mouth.

(Question: "Where is your nose? Your eyes? Your mouth?")

2. Repeat six syllables.

(As "It rains. I am hungry.")

3. Repeat two digits.

(As 7 and 2. Pronounce figures distinctly one-half second apart, without emphasis.)

4. Point out objects in a simple picture.

(In answer to the question, "What do you see?" Each picture represents one or more people and a situation.)

5. Give the family name.

(As "Smith" or "Brown.")

FOR CHILDREN OF FOUR YEARS:

1. Give own sex.

(Question: "Are you a little boy or a little girl?" Place first the opposite sex to the child.)

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2. Name familiar objects.
(As "Key," "Knife," "Penny." Question: "What is that thing?")
3. Repeat three numerals, as 7, 4, 8.
4. Point out the longer of two lines differing by two-fifths of an inch.
(Hesitation is failure.)

FOR CHILDREN OF FIVE YEARS:

1. Tell which is heavier of two weights of the same size. (Use cubes or boxes 3 and 12 grams; 6 and 15 grams.)
2. Copy a square. (Show a square drawn in ink on a paper; tell child to draw what he saw, with pen and ink, not pencil.)
3. Repeat ten syllables. ("His name is John—he is a very good boy.")
4. Count four pennies.
5. Reconstruct an oblong card, cut diagonally. (Show whole card. Cut a visiting card diagonally, and place two pices on the table, with the two hypotenuses away from each other. Be careful that one of the pieces does not get turned over.)

FOR CHILDREN OF SIX YEARS:

1. Distinguish between morning and afternoon. (Question: "Is this afternoon or morning?" Use

THE POWER OF THOUGHT

first the one which it is not. Some children always answer the latter of the two alternatives.)

2. Define, in terms of use, five common objects. (As "Fork," "Table," "Chair," "Horse," "Mama.")

3. Obey three commands given together. ("Do you see this key? Put it on that chair. Then shut the door. After that bring me the box that is on that chair, then close the door, and then bring me the box.")

4. Shows the right hand, the left ear.

5. Tells pretty faces from ugly or deformed faces in pictures or in a group of people.

FOR CHILDREN OF SEVEN YEARS:

1. Counts thirteen pennies. Pennies must be placed in a row and counted with the finger. No piece must be counted twice and none omitted.

2. Describes a picture with some detail.

3. Notes that parts are missing in incomplete figures. (Omission of arms, eyes, nose or mouth. Ask the child, "What is lacking in that picture?")

4. Copies a diamond or lozenge from one drawn on paper. Use ink.

5. Name four colors, red, blue, green, yellow. (Use color papers, touch each with the finger and ask, "What is that color?" It should be done in six seconds.)

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FOR CHILDREN OF EIGHT YEARS:

1. Compares two objects from memory. (As wood and glass, paper and pasteboard, fly and butterfly. Ask, "Why are they not alike?" Two satisfactory. Two minutes.)
2. Counts backward from 20 to 1. (Twenty seconds, one mistake allowed.)
3. Names days of the week in order. (Ten seconds.)
4. Counts the value of three one-cent stamps and three two-cent stamps. (Ten seconds.)
5. Repeats five numerals, 4, 7, 3, 9, 5.

FOR CHILDREN OF NINE YEARS:

1. Makes change from 20 cents. (Ask for article costing four cents. Have dimes, nickles and pennies. Play store, and buy an article costing four cents; child must give sixteen cents as well as say it.)
2. Defines common objects in terms superior to use. (As "Fork," "Table," "Chair," "Horse," "Mama.")
3. Names day of the week, the month, day of the month, and year. (Satisfactory if there is error of not more than three days in month.)
4. Enumerates the months in order. Fifteen seconds. One error allowed.)

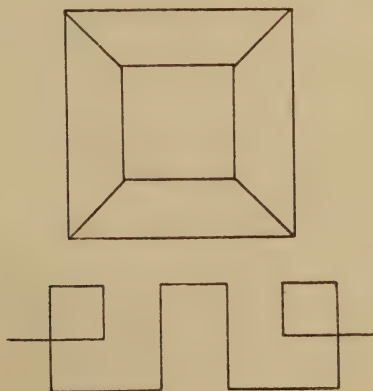
THE POWER OF THOUGHT

5. Arrange in order of weight from lightest to heaviest, five weights similar in appearance but differing by three grammes each. (Select little paste-board boxes, identical in appearance, filled with sand or cotton and weighted by matches or pennies. Three trials allowed. Test passed if two out of three are correct. One minute each.)

FOR CHILDREN OF TEN YEARS:

1. Recognizes all the pieces of our money. (Cent or penny, nickel, dime, quarter, half-dollar, one dollar, a two dollar bill, a five dollar bill and a ten dollar bill.)

2. Copies two simple designs from memory, after seeing them for ten seconds. (May use pencil. See figure 1.)



(FIGURE 1)

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3. Repeats six figures, 8, 5, 4, 7, 2, 6; 2, 4, 7, 6, 8, 1; 9, 4, 1, 7, 3, 8.

4. Understands easy questions.

First series—time twenty seconds:

1. "What would you do if you missed the train?"

2. "What would you do if one of your playmates hit you without meaning to do so?"

3. "What would you do if you broke something belonging to somebody else?"

Second series—time twenty seconds:

1. "What would you do if you were delayed in going to school?"

2. "What would you do before taking part in an important affair?"

3. "Why is a bad action done when one is angry more excusable than the same action done when one is not angry?"

4. "What would you do if you were asked your opinion of someone whom you did not know well?"

5. "Why should one judge a person by his acts rather than by his words?"

(Satisfactory if two of the three of the first series are answered correctly. This test is for the transition period between ten and eleven years.)

5. Uses three given words in two sentences.

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FOR CHILDREN OF ELEVEN YEARS:

1. Criticises absurd statements.

(Say to child, "I am now going to give you some sentences in which there is nonsense. See if you can tell me where the nonsense is.")

1. "A bicycle rider fell on his head and was killed instantly. He was taken to the hospital and they fear he will not recover."

2. "I have three brothers, Paul, Earnest, and myself."

3. "An engineer said that the more cars he had on his train, the faster it could run."

4. "There is a road from the village to the city up hill all the way there and back."

5. "There was a railroad accident yesterday, but it was not a bad one. Only forty-eight people were killed."

(Three satisfactory replies will pass the test.)

2. Uses three given words in a single sentence.

3. Says at least sixty words in three minutes. (Child is told to name as many words as he can; proper names, or other words, as Washington, Lincoln, table, board, beard, shirt, carriage, etc.)

4. Gives three rhymes to each of three words. (Use man, toy, cold. Explain what is meant by one

THE POWER OF THOUGHT

word rhyming with another. Illustrate. One minute allowed for each.)

5. Puts dissected sentences together. (Choose a simple sentence of eight or ten words, which are misplaced, and tell the child to make the correct sentence.)

Examples:

1. Hour for we early at park an started the.
2. To asked paper my teacher correct and I.
3. A defends dog good his bravely master.

(One minute each.)

FOR CHILDREN OF TWELVE YEARS:

1. Repeats seven figures: 2, 9, 4, 6, 3, 7, 5; 1, 6, 9, 5, 8, 4, 7; 9, 2, 8, 5, 1, 6, 4.

(Tell the child there will be seven figures. Give three trials. One success is sufficient.)

2. Defines abstract terms. (Question: "What is charity? Justice? Goodness? Two definitions satisfactory.)

3. Repeats a sentence of 22 or 26 syllables. (Use "I saw in the street a pretty little dog. He had curly brown hair, short legs, and a long tail.")

4. Resists suggestion as to length of lines. (Point to shorter, saying, "This line is longer, isn't it?" Use three sets of two lines each.)

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5. Solves problem from several given facts.

Example:

1. "A man walking in the woods began to be worried. He looked to right and left. He walked back and forth. He climbed a tall tree. What was the matter?"

2. "My neighbor has just received visits from a doctor, a lawyer, and a clergyman. What is going on at my neighbors?"

3. "I saw a crowd going along the street. They were all dressed up, and each had a basket or a bundle. Where were they going?"

(Two satisfactory answers sufficient.)

FOR CHILDREN OF FIFTEEN YEARS:

1. Interprets a picture where there is some action or emotion expressed.

2. Interchanges the hands of a clock for the hour of six-twenty; for two-fifty-six.

(Child must not see a watch or clock. Question: "Can you think how the clock looks when it is twenty minutes past six? Or four minutes before three? What time would it be if the long hand and the short hands changed places?")

3. Writes in code. (Give a simple code, and ask the child to write two or three words in it, as "Come quickly.")

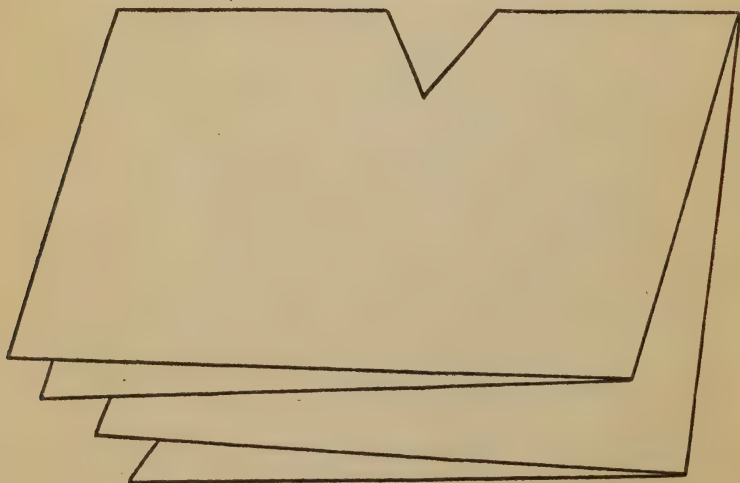
THE POWER OF THOUGHT

4. Writes opposites to the following words:
(1) Good, (2) outside, (3) quick, (4) tall, (5) big,
(6) loud, (7) white, (8) light, (9) happy, (10) false,
(11) alike, (12) riches, (13) sick, (14) glad, (15)
thin, (16) empty, (17) war, (18) many, (19) above,
(20) friend.

The equivalent of seventeen correct answers must be given.)

FOR ADULTS (SIXTEEN AND OVER):

1. Solves the paper cutting test. (Fold piece of paper in four, and cut notch in one edge, the edge that does not open. Have the subject draw a picture of what the paper will look like when unfolded.)



(FIGURE 2)

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2. Reverses the triangles on a card cut diagonally across. (Cut a visiting card along the diagonal. Ask the subject to describe the resulting shape if one of the triangles were turned about and placed so that its short leg was on the other hypotenuse, and its right angle at the smaller of the two acute angles.)

3. Gives differences in meaning of abstract words, such as "Pleasure and honor"; "evolution and revolution"; "event and advent"; "poverty and misery"; "pride and pretention". (Two correct responses required.)

4. Gives three differences between the President of a Republic and a King. (Answer should contain the three ideas: Royalty is (1) hereditary, (2) lasts for life, (3) king has extended powers. President is (1) elected, (2) for a definite time, (3) powers less extended.

5. Gives the sense of a selection read aloud to him.

There sometimes arises the problem of estimating the mentality of children from one to two years of age or for idiocy.

1. Move lighted match slowly before child's eyes. (Full credit given if the eyes follow light for briefest period.)

2. Place a wooden block in child's hand. (Credit given if block is grasped.)

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3. Show the wooden block without touching child with it, and say, "This is for you, don't you want to play with it?" (Credit given if child takes it.)

4. Offer child a piece of wood and a piece of chocolate of the same size. (Credit given if he eats the chocolate and does not attempt to eat the wood.)

5. Show child a piece of chocolate, then wrap it in paper and present it to him, telling him to eat it. (Credit given if he removes the paper before eating.)

6. Make simple movements, clapping the hands, sitting down, standing up, etc., and tell the child to do the same. (Credit given if one intention is accomplished.)

(END.)



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